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The Outlook

MARCH 4, 1911

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THE BATTLE OF SAN JUAN

A quotation has appeared in certain New York papers—the copy before us is from the "Sun"—from Mr. Howard Chandler Christy in which he stated, with regard to a picture he was making, that at the San Juan Blockhouse charge the regiments engaged suffered a loss of 28 per cent killed and wounded, whereas the Rough Riders suffered but 2.16 per cent; and this has renewed the rather absurd controversy as to what was done by the Rough Riders at San Juan. Incidentally, the figures reported as being given by Mr. Christy are not even founded on fact, as a glance at the figures given hereunder will show. As a matter of record the questions thus involved seemed to us of sufficient interest to ask Mr. Roosevelt for his comment, which follows:

"The trouble apparently comes from the fact that the fight at San Juan, like many other battles, derives its name from a particular object; in such cases the battle may have nothing very much to do with the object from which its name is derived. The Battle of Bunker's Hill was really fought at Breed's Hill; the Battle of Shiloh derives its name from Shiloh Meeting-house, near which a part of the fighting took place; the Battle of Waterloo was named after a village where no fighting at all occurred. Most of the fighting at Gettysburg was not in the village of Gettysburg. The fighting around Santiago from July 1 to 3, 1898, took place partly at El Caney and partly in capturing a line of hills near the city, one of which hills was crowned by a blockhouse called the San Juan Blockhouse. To say that the commanders and regiments who had not to charge this particular hill were not in the battle is precisely like saying that the French and English Guards were not at the Battle of Waterloo because they were not at the village of Waterloo, or that Pickett's Division was not at the Battle of Gettysburg because it was not at the village of that name, and that the defenders of Culp's Hill and Little Round Top and of the Stone Wall at Gettysburg were not at the battle because they also were not at the village of Gettysburg. Neither Mr. Christy nor any one else who chooses to make any serious inquiry into the matter need have a minute's doubt about it. All that they have to do is to apply to the War Department for the Report of the Adjutant-General of the United States issued April 23, 1900, and headed 'Casualties in the Fifth Corps in the Operations against Santiago, June 22 to July 17, 1898.' This report is before me as I write. The losses are entered under five heads: Las Guasimas, June 24; El Caney, July 1; San Juan, July 1 to 3; Aquadores, July 1 to 2; Around Santiago, July 10 to 12. There were at Santiago thirty cavalry and infantry regiments engaged; twenty-four regular and six volunteer. The Rough Riders, or First United States Volunteer Cavalry, was one of the latter. It was one of the six regiments forming the two brigades of the cavalry division; which two brigades suffered a slightly less heavy percentage of loss than two of the infantry brigades, and a heavier percentage of loss than the other five infantry brigades. The other five volunteer regiments engaged lost an average of 3 per cent. Of the regular regiments engaged in the operations, two—the Sixth and Thirteenth United States Infantry—suffered a greater relative loss than the First United States Volunteer Cavalry (Rough Riders), 26 per cent and 23 per cent respectively. Then came the Rough Riders with a loss of 22 per cent;

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and then came the other twenty-two regular regiments with varying losses, from 19 per cent to less than 1 per cent. According to the tabular statement of the Adjutant-General, the proportion of the Rough Rider loss in the San Juan fight alone was 16 per cent; which was greater than the percentage of loss of nineteen of the twenty-four regular regiments in the engagement that day, but less than that of five of them, including the two mentioned above, and the Tenth United States Cavalry, and the Sixteenth and Twenty-fourth United States Infantry, which lost 19 per cent, 19 per cent, and 17 per cent respectively. Mr. Christy's statement that the regiments engaged 'in that charge' lost 28 per cent is without foundation in fact; but it is not so ludicrously incorrect as his statement that the cavalry suffered a loss of only 2.16 per cent. The average loss of the cavalry brigades on the day in question was a little heavier than that of the infantry brigades. The quarrel as to the nomenclature of the hills is simply silly. I was told to assault a hill in front of me. I did not inquire the name of the hill; I took it. From that hill, which we afterwards called Kettle Hill, we (the dismounted cavalry) fired on the blockhouse, and the trenches around the blockhouse, on what was called the San Juan Blockhouse Hill, until General Hawkins's attacking infantry—two regiments, one of which suffered a greater loss than the Rough Riders, and one a smaller—got up so close that we were afraid of hitting them. As soon as they swarmed over the trenches we left Kettle Hill, charged forward, and took a further portion of the range of hills on which the San Juan Blockhouse stood. The losses given above show with approximate accuracy the severity of the engagement in the different portions of the field in which the different regiments took part. If the cavalry division of which the Rough Riders formed one regiment was not engaged in the Battle of San Juan, then the Americans under Warren and Putnam were not at the Battle of Bunker Hill, then Pickett's division and the defenders of the Stone Wall, Culp's Hill, and Little Round Top were not engaged in the Battle of Gettysburg, and the British army under Wellington was not at the Battle of Waterloo, and the Union troops under Grant were not at the Battle of Shiloh."

THE RAILWAY RATES DECISION

The practical effect of the two decisions just rendered by the Inter-State Commerce Commission, denying permission for the increase of freight rates to railways covering an immense territory, is significantly indicated in the comment made by President Willard, of the Baltimore and Ohio road: "As I see it, there is only one thing for us to do—to put into practice the Brandeis greater efficiency system. Mr. Brandeis, you know, was the apostle of the system of getting greater efficiency for the same money or less." The railways which have thus applied in vain for leave to increase their rates include nearly all those east of the Missouri and north of the Ohio, but the railway systems of the Southwest have been sustained in most of their advances in rates, because of different conditions, and especially of a less degree in their case of prosperity as shown in their reports of earnings. The decisions just handed down were prepared by Commissioner Lane and Commissioner Prouty; the two deal with different territory and cases, but are alike in their broad conclusions. Both hold that the railways have not established the necessity for present advances, and the intimation is that increases in rates will not be allowed for some time to come. Briefly, the Commissioners hold that the railways have not proved their case, while emphatically the burden of proof rests upon them. Mr. Lane's decision points out that at the very time when the roads claimed that the "cost of living" (in other words, increased expenses) made higher rates imperative, they had just closed a year of unexampled earnings. He agrees that "this country cannot afford to have poor railroads, insufficiently equipped, unsubstantially built, carelessly operated." Yet, he adds, "a gain of over $109,000,000 in net revenue was made by the railroads of this country in the last year. A sum four times as great as the total paid by the United States for Alaska, the Louisiana Purchase, and Florida, combined, was added to the net profits of our carriers in one year over

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and above the profits of the preceding year." Taking six typical railways, Mr. Lane shows that at the close of the six months July 1 to December 31, 1910, these six carriers had a larger income from operations by over $5,000,000 than they enjoyed in the corresponding six months of 1909, and $20,000,000 more than in the first half of 1910. He asks: "How much more are these railroads entitled to for the same service in the year 1911 than they were in 1910 or 1909? Are they to have the benefit of all increase in traffic as well as of economies which they make, and the shipping public bear every added expense?" Fictitious capitalization has been going on also, and this should be considered in fixing values. The average rate of dividends has steadily risen. Bond borrowings have been huge—in one decade the railways have borrowed more than double the National debt at the end of the Civil War. As to surplus, the roads, it is said, may properly amass large sums to help establish credit for borrowing to extend their property, but it is to be doubted whether the shipper of to-day should bear the burden of furnishing this surplus for future benefit through excessive freight rates, or whether the stockholders should share the burden through reductions in dividends. Tersely and clearly Mr. Lane defines the wrong theory of rate-making as follows:

> To make rates for transportation based solely upon the ability of the shipper to pay those rates is to make the charge for transportation depend upon the cost of production rather than upon the cost of carriage—to measure a public service by the economies practiced by the private shipper. This necessarily gives to the carrier the right to measure the amount of profit which the shipper may make and fix its rate upon the traffic manager's judgment as to what profit he should be permitted. This theory entitles the railroad to enter the books of every enterprise which it serves and raise or lower rates without respect to its own earnings, but solely with respect to the earnings of those whose traffic it carries. This is not regulation of railroads by the Nation, but regulation of industries and commerce of the country by its railroads.

In his summing up of the situation Commissioner Lane holds that the time may conceivably come, but has not yet arrived, when the fears of the railways that they will not earn fair returns on the value of their property may be justified, and that then increases in rates may be right and be granted; but that, looking at the net rather than the gross receipts, no such condition has been shown. Mr. Brandeis's comment on this refusal to indorse rate advances is to the point; he believes that it will prove of immense value, not merely to the shipper, the consumer, and the wage-earner (and the burden would ultimately rest on the wage-earner), but to the railways themselves, because they must now look within, and not without, for relief, and can by scientific management largely increase their net incomes: "Led by their present necessities to introduce advanced methods and to eliminate questionable practices, the railroads will so strengthen their organization as to establish their credit on a firmer basis than ever before."

NO ANNEXATION DESIRED

There are two political tendencies in Canada, represented by two ill-defined parties which differ rather in emphasis than in principle. The one may be called Imperialist, the other Canadian. The former may be compared to our Nationalists, the other to our State Democrats. The one desires a better unification of the British Empire and a closer connection with Great Britain; the other fears lest such a policy shall impair Canadian independence and burden Canada with Imperial taxation. The motto of the one might be said to be, The glory of the British Empire; of the other, Canada for the Canadians. It is significant, therefore, when both elements unite in passing in the Canadian Parliament unanimously and without debate, though not without some concurrent expression of opinion from political leaders on both sides, a resolution affirming the determination of the House to preserve intact the bonds which unite Canada to the British Empire and the full liberty of Canada to control her fiscal policy and internal autonomy. Probably nothing could pass the American House of Representatives unanimously; some crank would object. But we can assure our Canadian readers that there is as little desire for annexation on this side of the border as on the other. The proposal for annexation in the House was a bit of

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political play which no one took seriously. There are some of us who like to get ourselves talked about in the newspapers, and the more preposterous the proposal the more likely it is to get a headline. The colonial responsibilities which the United States has recently assumed, because she could not in honor decline them, have sobered her ambitions, and she is just now much more solicitous to solve her present problems than to add new ones. The Outlook hopes that the time is near at hand when the colonies and the mother country will be drawn much closer together in some sort of federation, and would be glad to see that Imperial organization lead to an unofficial and non-political alliance of all English-speaking peoples, not to dominate the world either politically or commercially, but to promote its progress in civilization and in the difficult art of self-government.

THE RUSSIAN TREATIES: PASSPORTS

The House Committee on Foreign Affairs has voted unanimously to report favorably a joint resolution offered by Mr. Herbert Parsons, of New York State, for the abrogation of the treaty of 1832 between the United States and Russia. That treaty contains the following article:

> There shall be between the territories of the high contracting parties a reciprocal liberty of commerce and navigation. The inhabitants of their respective states shall mutually have liberty to enter the ports, places, and rivers of the territories of each party wherever foreign commerce is permitted. They shall be at liberty to sojourn and reside in all parts whatsoever of said territories in order to attend to their affairs, and they shall enjoy to that effect the same security and protection as natives of the country wherein they reside, on condition of their submitting to the laws and ordinances there prevailing, and particularly to the regulations in force concerning commerce.

This clause in the treaty is systematically set at naught by Russia. It is part of her settled policy not to admit within her territory Jews or missionaries, either Protestant or Roman Catholic. When a passport is presented from the United States, the holder is asked as to his religious belief, and if it appears that he is either Jew or missionary, he is refused admission. So established is this rule that our State Department, in issuing passports, is accustomed to advise the holder that it may prove valueless to him. We do not question the right of Russia to exclude any persons who are obnoxious to her without giving any account of her action to other countries—a right which the United States claims and continually exercises by her immigration laws. But she has no right to contract to receive American citizens and then refuse to fulfill her contract. On this subject The Outlook agrees heartily with Mr. Parsons, who is reported as saying:

> I do not wish the Committee to understand that I appeal for the termination of the treaty on the ground alone that it discriminates against some people on account of their religion. I make the appeal on the ground that it discriminates against some American citizens, and that each American citizen, no matter what his religion is, has as much right to the protection of our laws, and as much right to the protection of our treaties abroad, as any other American citizen, and we should not enter into or any longer retain a treaty that does not secure to all American citizens equal treatment.

THE RUSSIAN TREATIES: EXTRADITION

It has been said that the abrogation of this treaty of 1832 would carry with it the abrogation of the extradition treaty of 1893. By this latter treaty, in which the extradition of certain criminals is agreed to, it is provided, on the one hand, that no one shall be surrendered for an offense of a political character, or tried after sentence for a political offense previously committed; and, on the other hand, that "an attempt against the life of the head of either Government, or against that of any member of his family, when such attempt comprises the act either of murder or assassination or of poisoning or of accessorship thereto, shall not be considered a political offense or an act connected with such an offense." On the face of it this is quite correct. Experience has proved, however, that Russia cannot be depended on to carry out her part of the agreement. Criminals extradited for one offense are liable to be turned over to a military tribunal to be condemned without anything which, to Anglo-Saxon ideals, approaches a trial. In these military tribunals no jury is allowed, the accused is not entitled to representation by counsel of his own choosing, he is

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often left uninformed as to the nature of the charge preferred against him and without opportunity to summon witnesses in his defense, the proceedings are secret, and the judgment and sentence are often in effect prescribed beforehand. If, in spite of these precautions, the accused is acquitted, he may still be, and not infrequently is, transported to Siberia on administrative order. It is at least a question whether this treaty should not also be abrogated. Under its provisions in the seventeen years since it was signed only one criminal has been extradited from Russia to America, and several times recently the attempt has been made to get from America Russian revolutionists who have fled hither for refuge. The two treaties—that of 1832 and that of 1893—appear to be independent of each other, and we are not able to see why the abrogation of the one would necessarily affect the other. If this extradition treaty is not repealed, the legislation which has been proposed to secure to the accused a fuller hearing and a fairer trial in this country should be enacted. America ought not to allow itself to be made the instrument for the condemnation without trial of any one accused of crime.

CITY PLANNING IN MILWAUKEE

The city planning movement is spreading rapidly over the United States. City after city is coming to a realization of the fact that it is worth while to plan a city as one plans a house, to take thought to-day for the possibilities and the needs of to-morrow and the day after. Last week, under the title "The City Practical," a member of The Outlook's staff described the plan which has been made for Pittsburgh—"a plan to relieve and prevent congestion and to regulate the cost of living." In Milwaukee a city planning movement has passed the two stages of discussion and the making of plans and reached that of official action. In the movement all Milwaukee's public bodies are co-operating. The city government, the City Park Commission, the County Park Commission, the Metropolitan Park Commission, and the county Board of Supervisors are all working together, with the co-operation of private citizens, toward common ends. This co-ordination of effort is a happy contrast to what is too often seen in communities where one ward of a city competes with another, the city with the county, the county with the State, and public officials with private individuals. The new plans for Milwaukee cover nine square miles of the city, and are especially noteworthy because they recognize the practical requirements for a more adequate traffic and transportation system. Main thoroughfares will have a minimum width of 120 feet and main pleasure drives 150 feet, thus allowing ample space for planting, as well as providing a special motorway for rapid-moving vehicles. The plans also show foresight in the selection of parks and playgrounds, thereby saving unnecessary expense later on. The various public bodies at Milwaukee have no intention of resting upon what they have already accomplished. They intend especially to agitate for the passage of laws giving them increased city planning powers. They ask for and will probably get the power of excess condemnation, authority to fix the building line as well as the street line, reasonable control of the platting of private property, and the power to buy, rent, and sell real estate for the purpose of housing. These increased powers are not advocated by any single political party, but are approved by practically all parties, because they recognize their necessity and the dependence upon them of any permanent public welfare.

REFORMING THE HOUSE OF LORDS

The Parliament Bill, more commonly known as the Veto Bill, was introduced in the British House of Commons last week. On the vote on the measure both the Government and Opposition mustered their full strength and the bill passed its first reading by a majority of one hundred and twenty-four. The bill, it will be remembered, has three provisions: First, the House of Lords is deprived of any possible power over money bills, and the Speaker of the House of Commons is authorized to determine whether any measure is a money bill or not; second, any bill which the House of Commons passes at three sessions, with a period of not less than two years intervening

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between its first introduction and its last passage, shall become law without the consent of the House of Lords; third, the duration of Parliaments is reduced from seven years to five. In the able debate which followed the introduction of the bill, the Government showed no sign of receding in the slightest degree from its position that the veto power of the House of Lords over money bills must be absolutely destroyed, and its veto power over other bills radically limited. The Opposition contended for a settlement of the matters at issue between the two houses and between the two parties by compromise, or, in the telling British phrase, "by consent." It is apparent from the action of Lord Lansdowne, the Unionist leader in the House of Lords, that the Opposition intends to meet the Government attack by offering a definite plan for the reform of the constitution of the House of Lords. Just what the provisions of the plan will be is not yet known, but it is evident that the Lords and the Conservatives have gone a long way since in 1909 they asserted the right of the Lords to reject the Lloyd-George Budget. We now have in Great Britain the interesting spectacle of the party of conservatism, of property, and of the aristocracy offering as a refuge from the radical proposals of their opponents what in this part of the world is considered a radical device—namely, the referendum. Whatever be the ultimate outcome of the Progressive attack upon the veto power of the House of Lords, the cause of representative government and of rule by the people is assured of victory. Whichever party is the ultimate winner, the House of Lords will be reformed either in its make-up, or in its powers, or in both, and the British Parliament cannot fail to be made more truly representative of the British people.

AMORY H. BRADFORD

The life of the Rev. Amory H. Bradford, whose death occurred last week, deserves, and we hope may have, a fuller record than we can give it here—deserves it not merely as an honor to his memory, but as an inspiration to others. On his graduation from Andover Theological Seminary in 1870, he accepted the pastorate of the newly organized Congregational church in Montclair, New Jersey, while it was worshiping in a chapel; he left it one of the largest and most influential churches in that Greater New York whose suburbs extend into the neighboring States of New Jersey and Connecticut. Living at a time of great intellectual unrest in both the theological and sociological domain, he had both the courage and the capacity to be a leader—to think himself, and to inspire in others, such larger thoughts that old traditions were supplanted by new interpretations of truth; and to do this without disturbing spiritual faith which grew clearer and stronger under his ministry. His influence extended beyond the bounds of his parish, and on an anniversary occasion a few years ago, made memorable by the participation of his fellow-townsmen, he was recognized by all, without regard to creed, as being Montclair's first citizen. Not only did his church grow with the growth of the town, it was one of the chief factors in promoting that growth and in making Montclair one of the most delightful of suburbs. In all the civic, social, and æsthetic life of the growing town he took an active part, and with such practical wisdom that every forward movement prepared the way for another to follow. His published writings, largely the fruitage of his pulpit, reached a wider congregation, both in this country and in England. With his presidency of the National Congregational Council, that body took on a new significance, and by his administration of that office he made himself a pioneer in the movement toward that improved organization of the Congregational churches which promises, if wisely directed, to add to their efficiency in missionary work. He unfortunately gave too literal an interpretation to Goethe's motto, "Hasting not nor resting." He rarely seemed hurried, but we doubt whether he ever acquired the valuable art of resting. His vacations abroad were filled with pulpit labors, and at home with study and writing, and we suppose that this American habit of continuous work is partly responsible for his death at the age of sixty-five. For several years he was editorially connected with The Outlook, and his summary of religious news gave to that department of the paper enlarged breadth and vitality. It

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is not every clergyman that can accomplish what Dr. Bradford accomplished; but there are a great many clergymen who could accomplish more than they do if they had his rare combination of courage to go forward in untried paths and patience not to go so fast that their congregations cannot keep pace with them.

THE JUBILEE OF WOMEN'S FOREIGN MISSIONARY SOCIETIES, 1860-1910

Fifty years ago, on the eve of the Civil War, the Woman's Union Missionary Society was organized by women inexperienced in public affairs, opposed by the clergy, without financial backing; this corporate body is now one of forty Boards, with 57,433 foreign missionary societies and auxiliaries, in the United States and Canada, which raised last year a large sum, besides carrying on a successful system of education by means of admirably prepared text-books for study classes. The interdenominational Committee on United Study, organized in 1900 and having a record of six hundred thousand text-books sold in the past ten years, planned a celebration for this year that should extend entirely across our continent and mark the fiftieth anniversary of the beginning of woman's organized work for Foreign Missions in America. Mrs. Henry W. Peabody, of Boston, Chairman of the Committee, with other women planned the campaign, using to advantage the excellent working organizations found among women in all our churches. Mrs. Helen Barrett Montgomery was secured as the leading speaker, and she, with other representative women, is presenting the cause of women's work in foreign missions, in a chain of thirty great cities from Oakland, California, to Boston and New York. Beginning at Oakland last October, from San Francisco, Portland, Seattle, came reports of crowded houses and deep interest. In Omaha the city prepared an electrical display of welcome, and all along the route to St. Louis the response exceeded all anticipations. An ascending scale of interest was marked as the Jubilee came to St. Paul, Minneapolis, Milwaukee, Chicago, Indianapolis, Cincinnati, and Detroit. As one result of the "Western Circuit" of meetings, three hundred thousand dollars have been poured into the missionary treasury. While money is by no means the primary purpose in the movement, it is recognized that the standards of giving which were right for our mothers are not right for their daughters. It is presented as a privilege to women and girls that they should make an offering of one million dollars this year, "not grudgingly nor of necessity," but "hilariously."

THE EASTERN CIRCUIT

The "Eastern Circuit" of meetings is now almost completed. It began in Cleveland and attracted great numbers in Louisville, Nashville, Washington, Baltimore, Harrisburg, Philadelphia, Pittsburgh, and Buffalo. March will witness in quick succession festivals in Albany, Springfield, New Haven, Providence, Boston, and Portland. The entire series of these meetings will end most fittingly in New York, where the first society was organized, in the last week in March, from Monday the 27th to Friday the 30th. The object of these meetings is to enlist the attention of thousands of women who cannot be reached in any other way. The local committees in each city have followed the general plan outlined at first. Especial emphasis has been put upon prayer, recognizing that "everything vital in the missionary enterprise hinges upon prayer." The co-operation of pulpit and press has been secured; drawing-room meetings have been held; a luncheon, with addresses, attended in some places by two thousand women, has been popular and effective; denominational rallies, and a great evening mass-meeting, "everything thrilling with the electric current of thought and action of this progressive age," have brought to a climax these unique celebrations of woman's work in the churches. A feature not introduced in many places will be presented in New York. A Pageant of Missions, including beautiful tableaux and music of the best, both orchestral and vocal, will be held in the Metropolitan Opera-House on the opening afternoon, March 27, under the leadership of Miss MacArthur. The Chairman of the Committee of Preparation in New York is most fittingly Mrs. Samuel J. Broadwell,

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of the Woman's Union Missionary Society. The Committee represents nine denominational boards and the Young Women's Christian Association in its Foreign Department. More than one hundred representative women make up this general Committee. The missionary appeal has been sufficient to draw large audiences in every city, and the audiences are deeply moved by the appeal. The two notes most insistently and effectively struck are prayer and the spirit of unity. The objects of the Jubilee meetings are being realized—"to gain a better conception of the opportunity confronting the Christian Church in the Orient, to deepen the prayer life, to enlarge the sense of obligation and the contributions of Christian women."

RELIGION AND EDUCATION IN CHINA

The Christian Literature Society for China exists for the publication and circulation of literature based on Christian principles throughout China and wherever Chinese are found—especially periodical literature adapted for all classes. The Society has been long in existence, and is headed by such well-known men as Sir Robert Hart, Bishops Graves, Bashford, and Moule, the Rev. Drs. Timothy Richard, Griffith John, and Arthur Smith. The Society's annual reports have always been considered as an accurate reflex of religious and educational progress in the Flowery Kingdom. This year's report is noticeable for its emphasis, not on directly religious propaganda, but on the opportunities for it now afforded in the Department of Education. The Chinese Government aims, within the next five years, to provide an elementary school for every four hundred families. In higher education the Government's provincial colleges are already at work. How shall all these students be reached by Christianity? As Count Okuma lately said of Japanese students, "the fatal defect in the teaching of the great sages of Japan and China is that, while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man, and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay." And then the Count goes on to add this conclusion, which, to some, may seem almost startling coming from a Japanese: "The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied." The best Chinese are realizing this danger, and hence the Christian Literature Society is busier than ever in disseminating its books and pamphlets showing the ineffectiveness of ethical teaching apart from religious facts and motives. In this connection, we should note the increased opportunities afforded by other countries for welcoming and caring for Chinese students, in particular, by our own. By the remission of eleven million dollars of the Boxer indemnity we have secured as a return favor the sending of a hundred Chinese students to the United States annually for four years, and thereafter for a generation fifty students a year. But of course our endeavors are not limited to this country. Yale, Harvard, Princeton, and the University of Pennsylvania have begun large schemes for founding educational institutions in China in addition to the educational institutions already there; and, in connection with England, Americans are supporting the project for a great central university.

CONSCIENTIOUS LAYMEN AND THE STATE

The Men's Club of the Protestant Episcopal Church of St. Michael and All Angels, in Baltimore, has been doing a useful work in bringing before the men of the church some of the civic and State problems with which the authorities are dealing. At one of the special course of lectures this winter, the Governor of the State, the Hon. Austin L. Crothers, made a strong plea for the church member in politics. "All the signs of the times," he said, "point to a return of power to the people. We are moving rapidly towards the popular election of Senators and towards nomination by primaries which give the mass of the people an opportunity to express themselves. In some States and cities there is the initiative and referendum; in still others, the recall as well. All this means that it is easier for the people to express their will and gain what they desire. The people are taking back

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power which had been delegated to their representatives. How, then, shall they use their power? If it is to be well used, we must have enlightened and conscientious leadership. Where have we a better right to look for such leadership than in the Christian churches? If you, and men like you, will not lead, others will; and you will have only yourselves to blame if results are bad." The Governor felt that churchmen needed three warnings as to their relations to the State. These he phrased in these words: "First, do not let yourselves be mere critics. We need the critical element in political life, just as we need diagnosis in disease; but if you are sick, you do not stop at the diagnosis; you want a physician who will discover and apply the remedy. I have sometimes feared that in public affairs the 'good people' are satisfied simply to criticise. You haven't a right to do that, unless you are willing to jump in and work. Second, you need patience. Things are not reformed in a moment. We must keep everlastingly at it, to get things done. And along with this persistence must come a willingness to make the best of what is accomplished. Take what you can get, and be patient till you can get more. Don't have such fine theories that you refuse to take anything because you can't get everything. Third, remember that the State means you. We hear lots of people say that it is a pity the churches don't do so and so, meaning that the ministers don't do it, and forgetting that they are just as much church members as the ministers, and have just as great responsibility. In the same way we hear people say that the city or the State ought to do this and that, and they forget that both are made up of individuals, and that the State will only do the right when individuals begin to do the right. Thousands of men are earnest champions of a protective tariff, with an exception in their own favor when they return from a trip abroad. Thousands clamor for the enforcement of every law except the one that touches their own case. Thousands are sincere anti-grafters unless there is some little favor they want themselves. We need a patriotism that is unselfish. We need individual righteousness before we can have State righteousness. The State will do its duty only when you and I, as individuals, begin to do ours."

MUSIC AND CITY CHILDREN

One of the surprises of the Child Welfare Exhibit has been the discovery of an unexpected amount of good teaching of instrumental and vocal music in the public and private institutions in the city of New York. The singing by children from the public schools, under the direction of Dr. Rix, was of especial beauty. On the opening evening a choir of one thousand children and on two other evenings choirs of five hundred children were heard; and on still other evenings boys' or girls' glee clubs from different high schools. A choir of thirty little Italian boys came from the Mission of Our Lady of Loretto; a chorus from the Colored Orphan Asylum, at Riverdale on the Hudson; an orchestra of one hundred and thirty players from the Music School Settlement (an institution which is doing a very remarkable work in character-building among the children of the tenements), whose playing suggested the precision and tone of mature artists. Public School No. 21 sent a band of Italian boys whose instruments and instruction had been paid for by a public-spirited citizen; the Brooklyn Disciplinary Training School sent a band of thirty pieces; the Hebrew Orphan Asylum, a band of twenty-five pieces. The Three Arts School sent an orchestra of fifty well-trained young players; the Morris High School of the Bronx sent an orchestra to accompany the singing of five hundred children from the Bronx public schools. Public School No. 62, Manhattan, from the Russian-Jewish quarter, sent both a choir of singers and an orchestra made up of pupils and graduates, in which there were sixteen first violins, seventeen second violins, one viola, two cellos, and a trombone to play the bass. When the enthusiastic drill-master was asked why he did not have more violas, he replied that he only had one instrument. The lack of balance in this orchestra was made up by a piano part with excellent effect. We are glad to note that a prominent instrument dealer of the city, on hearing of this orchestra and their work, sent another viola the next day. An interesting feature was a military drill by boys from the

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New York Institution for the Instruction of the Deaf and Dumb, who brought with them a brass band, which played with precision and skill. This incomplete list suggests the kind of musical entertainments which were provided by children of the city, in addition to which the People's Choral Union of grown-up singers made notable contribution to two Sunday evening conferences. As the exhibit went on the Committee learned of many other bands and orchestras in other institutions. The question may be asked, What is the use of all this teaching of music? and one practical answer is that those children who have special musical ability are given a start, from which they can, if they choose, develop themselves as professional musicians, and so earn a better living than they might otherwise earn. If, however, this were the only answer, it probably would be said that the number who are likely to develop special musical ability is comparatively small, certainly not enough to justify all the musical training. The real answer lies in the fact that it is quite as important to provide amusements for people of every age and condition as it is to provide food, clothing, and shelter. If the children of the ignorant and destitute poor are not taught how to provide proper and reasonable amusements for themselves, they are likely to indulge in improper and vicious amusements. It should, therefore, be a part of all educational and charitable work to teach the children of the city how to provide for themselves sane and uplifting forms of pleasure. The development of the mental, spiritual, and imaginative side of life is of the first importance, and the results of these musical entertainments at the Child Welfare Exhibit have shown how through music the children of the people may have a quick, easy, and permanently effective means to such development.

A MACHINE THAT IS PHILANTHROPIST

A machine which has recently been perfected may do for human liberation more than could be accomplished by the laws of many States or the benefactions of many philanthropists. This is the mechanical cotton-picker. The possibilities which lie latent in this bit of machinery are more credible when it is remembered what a social revolution was produced by another cotton machine—Eli Whitney's cotton-gin. It is said of the earlier invention that it created the slave power. Of the later invention it is predicted that it will wipe away the worst vestiges of slavery. The cotton-picker is the invention of a Scotsman, Angus Campbell. For twenty years he has been at work upon his idea, and has at last succeeded. The machine he has constructed will discriminate between ripe and unripe cotton, between leaves and cotton bolls, and will injure neither cotton nor plant. By means of it one man can do the work of fifty human pickers. At a dinner recently given in New York by Mr. Theodore H. Price, the well-known cotton expert, Dr. Seaman A. Knapp, of the Department of Agriculture, and Mr. Cavanaugh, of the International Harvester Company—the one the practical scientist, the other the able business man—both testified to the efficiency of the machine. Indeed, at that dinner the machine itself gave an exhibition of its own powers. To the objection that the present expense of the machine is such that the small cotton-planter cannot own it, the answer should be made that it can be used as the steam thresher or the portable gasoline sawmill is used. It can be transported from farm to farm and be hired by the day or by the acre of work done. What this new invention can achieve for economy alone is astonishing. It is estimated that it will save in cost of picking cotton annually a hundred and eighty million dollars. Even if this estimate should be regarded as two-fifths enthusiasm, the yearly saving could be still reckoned as a hundred million dollars. This, however, is only a small part of the benefit that it is capable of bestowing upon the country. The great part of that benefit will be in making conditions of labor throughout the cotton region more humane and normal. At present King Cotton is a tyrant, and exercises his tyranny at cotton-picking time. The cotton that one man can cultivate it requires ten persons to pick; and the longer the ripe cotton remains unpicked, the more danger it runs from wind and rain. So there is a sudden, frenzied, and then suddenly subsiding demand for labor.

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Children are pressed into service under the hot sun, and sometimes beaten for rebelling against the hard task; and negroes are charged with vagrancy so that the chain gangs will be replenished for the use of some of the big planters. This kind of demand for labor is not healthy. It creates conditions under which peonage can flourish, and child labor is particularly profitable. If the cotton-picking machine were in general use, this condition of spasmodic labor demand, with all its attendant evils, would disappear. The cotton must be picked, for the world must be clothed. No statutory laws against industrial evils can be enforced without the will of the community, and the will of the community is largely determined by economic pressure. But economic laws enforce themselves. The mechanical cotton-picker would introduce a new economic law that would drive out peonage and child labor in the harvesting of cotton. It is possible that one effect of this picker would be to cheapen cotton goods. Now the output of cotton is limited by the scarcity of labor for cotton-picking. With decreased cost of production and increased output, cotton clothing may be reduced in price. At any rate, even if the consuming public does not directly get a benefit, it would be indirectly benefited, not merely through the general advance in conditions of life in a large territory, but also in the release of labor for other purposes. This new device affords a good meeting-ground for legitimate self-interest and philanthropy.

FRENCH POLITENESS

It is significant that there is going on in France an animated discussion of the question whether French politeness is decaying. For many decades the courtesy of the French has been accepted as a kind of standard of conduct. They have in such an unusual measure what Matthew Arnold calls "the power of social life," and have so many gifts which directly contribute to the enjoyment of society, that good manners—that is to say, the sensitive consideration of the rights and comfort of others—has been a kind of inevitable growth of French life. Some time ago one of the most prominent Frenchmen of Parisian society declared that this traditional politeness is decaying. The discussion at once became animated; all France was interested in the question. The newspapers opened their columns to a discussion of French politeness in the past, and asked writers, actors, and men and women of all classes and stations to express their opinions. "Gyp" is not a great authority, but her answer was characteristic: "French politeness," she said; "it is long since they have forgotten the shape of that good lady's nose." A well-known society man, who is also a man of letters, expressed the opinion that politeness is ill and that in the end it will die out altogether; and he declares that its decline is due to women—especially to elegant women, "whose ill manners have no limit." It is not easy to answer such a question; but, comparing the French manners of to-day with those of twenty years ago, it is evident that the haste of modern life, which is destructive of courtesy, has not left France unharmed. It takes time to be well-mannered, and many people seem to regard time devoted to this purpose as wasted. Not long ago, after listening to some remarks on friendship, a capable man was heard to say that he had never thought before that friendship, like everything else, takes time. His idea of life was devotion to business. It is interesting to note that prominent among the legends inscribed in the school-houses of Japan for the education of the young men of that country the maxims relating to courtesy are never separated from the maxims of prudence.

THE METROPOLITAN MUSEUM OF ART

The Metropolitan Museum of Art in New York City has now registered the high-water mark of objects acquired by purchase, bequests, and gifts—objects ranging from an Egyptian scarab or a Greek gem to a heroic-size statue. During the past year nearly five hundred objects were acquired by bequest, almost twenty-three hundred by purchase, and about seven thousand seven hundred in the form of gifts. Besides these, over sixty-five hundred objects of art have been loaned to the institution by private collectors. Probably the most important objects acquired during the year are, first, Paul Veronese's "Mars and Cupid," a mas-

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terly achievement by the great Venetian, certainly one of the most valuable canvases ever brought to this country. The second is Tintoretto's "A Doge in Prayer before the Redeemer." For many years the latter picture hung in John Ruskin's dining-room at Denmark Hill. Ruskin regarded the work as perhaps his most cherished possession; his admiration for it was shared by such friends as Lord Leighton and Charles Eliot Norton. As the objects accumulate at the Museum the standard of merit set for their admission must inevitably be raised, and Dr. Edward Robinson, the new Director, has inaugurated a severer censorship, one born of his acute experience during the pursuit of his particular work—that of an authority on Greek art—and also during his twenty years of administration at the Boston Museum of Fine Arts. Certainly the Museum has not before offered so much attraction to artists and art lovers as at present, not only in the objects shown, not only in the higher standard set for their admission, but also in the increased opportunity for appreciating objects of art afforded by the Museum's new galleries. The Outlook has already called attention to the beautiful lighting and decoration of the spacious new galleries devoted to the decorative arts, under the direction of Dr. Valentiner. Similar arrangements are to be made for installing the Egyptian exhibit, showing the results of the Museum's Egyptian exploration, and giving to America at last something to compare favorably with European Egyptian exhibits.

BRITISH INDIANS IN SOUTH AFRICA

A controversy between the Indian Government and the Government of Natal which has been going on for some years—a controversy which has attracted attention all over the British Empire and given successive Governments in London no little concern—has just been terminated by the Viceroy and the Legislative Council at Calcutta in a way which has given much satisfaction to the native population of India. The question so long at issue concerned the denial of some of the rights of British subjects to about one hundred thousand Indians settled in Natal. Like other of the British South African colonies, Natal has always had its labor problem. It is adjacent to Zululand, which is a protectorate of Natal, and there are hundreds of thousands of Zulus in the colony. But the ambition of the Zulu is not in the direction of steady, continuous labor for hire. For some descriptions of labor he is not easily adaptable; and labor in Natal has always been so scarce that had it not been for the incoming of British Indians there would have been little or no development of the sugar industry or of the coal mines, and most of the unskilled labor needed on the Government railways would have had to be imported from Great Britain. The immigration from India began thirty years ago. From the first the exodus of the coolies was carefully regulated by the Government at Calcutta, whose policy it was to favor the emigration of these laborers from India, and to see that the Indians were adequately paid and reasonably well treated by the employers in Natal to whom they were indentured. Both Governments were represented in the Commission by which the emigration from India was managed. There was no independent recruiting; and it was only through the representatives of the Commission at Durban that coolie labor could be imported. From the point of view of the industrial development of the Garden Colony of South Africa, the experiment was a success from the beginning; and the Indians who went there had industrial opportunities not within their reach in their own country. Every year there was an increased demand for indentured Indians from farmers, sugar-planters, mine-owners, and from the railways; and the immigration was so continuous that about the time of the Boer War the Indians came to outnumber the whites, and the scare was raised which has finally led to the decision of the Government at Calcutta that emigration of coolies to Natal shall come to an end on July 1.

WHY THE GOVERNMENT AT CALCUTTA INTERVENED

This complete stoppage of the immigration will have a most disturbing effect on the industries of Natal. It is an end of the controversy between Calcutta and Maritzburg that will be unwelcome all over the colony so far as employers of labor are

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concerned. But the people of Natal have only themselves to thank for the impending dislocation of labor conditions. They have always been eager for a large incoming of Indians, but for years it has been the policy of the Natal Government and of some of the municipal councils to restrict the Indians as far as possible to coolie labor, and to put obstacles in the way of their going into competition with the whites when they were free of their indentures. During the first five years of his stay in Natal an Indian, by the terms of the contract he had made before leaving the Peninsula, was compelled to work as a coolie. When he reached the end of his indenture, three courses were open to him: he could sign on for another term of years at increased wages; he could return to India at the expense of the Government; or he could take out a license, renewable each year on payment of a fee of fifteen dollars, and remain in Natal as a free Indian. There would have been no trouble had it not been that an ever-increasing number of Indians elected to take the third course. It is the free, not the indentured, Indians who have caused all the friction between Calcutta and Maritzburg. This trouble has been due to the obstacles put in the way of the free Indian who desired to go into business on his own account, and lift himself and his family out of the coolie class. This, despite all obstacles, thousands of Indians have succeeded in doing. An Indian resident in England can vote at municipal and Parliamentary elections and be a member of the House of Commons, just like an Englishman or an Irishman, a Canadian or an Australian. It is sufficient that he is a British subject. But in Natal the full privileges of a British subject have always been withheld from the Indian, indentured or free; and it is because Natal persists in this policy of denying the Indian all the privileges of a British subject that the Calcutta Government has decided to stop the supply of Indian labor.

BEREA AND THE NATION

"I always wonder why it is necessary to make speeches for Berea," said Governor Woodrow Wilson at the beginning of his address at the meeting in the interests of Berea College recently held in Carnegie Hall, New York City. "The case," he went on to say, "is so obvious, the object to be sought so admirable, the things at stake so momentous, that it would seem unnecessary to endeavor to persuade intelligent people to support such an enterprise. When Berea makes an appeal for help, it asks for aid in the renewal of the life of the country at its sources." The case for Berea has never been better put than in these words. There is no college which has a more imperative claim on the support of the country at large than Berea; a college which has no local foundation, so to speak, in the interest of a body of well-to-do graduates or of a rich community; which began with practically no other foundation than an overwhelming sense of duty to a great population, and a sustaining and guiding faith in the wisdom of undertaking great enterprises for the good of the world from a passionate impulse for betterment, backed by sacrifice and sound judgment. That Lincoln sprang from the same people to whom Berea College opens its doors is an argument which needs no reinforcement of eloquence; that this same section furnished an army of men in the defense of the Union when the interests of the whole country, North and South, were at stake is a claim for gratitude which justifies itself; that there are three millions of people of British stock who have been cut off from the general movement of life for a century, but who have retained the sturdy virtues of the mountaineers—personal courage, independence of character, regard for the sanctities of family life—is the basis of a third claim upon the support of the country which needs no argument. From the campus at Berea one sees the mountain country from which its students are drawn and for which it is the open gate into the larger opportunities of civilization; but Berea is as much a National institution as if it were planted under the shadow of the Capitol at Washington. Its place of work is local, but its service is National. Its teachers, with President Frost at their head, have always been the missionaries of education; competent, devoted, self-sacrificing. The whole country ought to stand behind Berea and its teachers.

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NATIONALISM AND THE JUDICIARY

This is the seventh of the series of editorials by Mr. Roosevelt on 'Nationalism and Progress,' and the second relating to the Judiciary. This subject will be further discussed next week.—THE EDITORS.

One of the most admirable features of our constitutional system is the high position which it gives to the judiciary. In no other country in the world have the judges possessed or exercised the enormous influence upon the constitutional and institutional growth of society that they have here exercised. This is particularly true of the National judiciary, and therefore of its head, the Supreme Court. It would be hard to overstate the debt due by the American people to the bench, National and State, and hardest of all to overestimate the debt due to the Supreme Court. The three men to whom throughout our National history we as a people owe most are two Presidents, Washington and Lincoln, and one Chief Justice, Marshall. Marshall is the one man whose services to the Nation entitle him to be grouped with the two great Presidents, and he owes this to the fortunate fact that not only did he as a man deserve to rank with them as men, but that his office as an office deserved to rank, and did rank, with the great offices which they held. The office of Chief Justice is, under some circumstances, as great an office as that of President, and at all times comes second only to it in importance. And the man who fills that office is, like the President, the representative of all the people, and is entitled to their respect and support. Moreover, I believe it to be true that, taken as a whole, the judges of the country are, and have been, more useful public servants than any other public men. A wise and upright judge can render, and does render, in the long run, rather better service than can be rendered even by the right type of executive or legislative officer; and I believe that we find a larger proportion of men who reach the proper official standard among judges than among the members of any other class of public servants.

Yet, while not merely granting that this is the fact, but insisting upon it, it remains true that the judges are public servants just as other officials are, that they are, or should be, responsible to the public just as other officials are (for it is idle to call a man a servant of the public unless he is responsible to the public), and that therefore there should be criticism of them just as of other officials. In the case of judges it is even more essential than in the case of other public officials that the criticism should be wise and temperate, and, above all, that it should be absolutely truthful. I very seriously question whether, on the whole, we do not suffer in our public life quite as much from unjust assault upon upright public servants as from failure effectively to assault corruption and its exponents. Many newspapers and many magazines, sometimes because they are controlled by the special interests, and quite as often because they are seeking to capitalize sensationalism and to turn to commercial advantage the literature of exposure, have done, and are doing, all they can to degrade public life by practicing every species of reckless sensational and hysterical mendacity at the cost of reputable public servants.[1] It makes not the slightest difference whether this form of falsehood is practiced because the writer is hired, directly or indirectly, by some special interest, or whether he is merely recklessly bent upon gaining money or notoriety by sensational slander; it makes no difference whether he is a cultivated man actuated by sour envy, or a crude fanatic who, in the name of conscience, is willing to perpetrate outrages upon conscience; and, finally, it makes little difference as to what particular class of public servant he assails. The infamy lies in the deed itself. The man who violates the Ninth Commandment and bears false witness against his neighbor stands on as low an ethical plane as the man who violates the Eighth Commandment and steals from that neighbor. To destroy the confidence of the people in the uprightness of upright judges is only a degree worse than to destroy their confidence in the uprightness of any other upright officials. Emphasis, however, must be laid on the

[1] Professor Hugo Münsterberg's striking article in a recent number of the "American Magazine" should be studied by all men who wish to elevate our public life.

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uprightness, on the decency, on the ability and willingness to serve the public, so far as the official is concerned, rather than upon the office which he holds. It is impossible adequately to honor the faithful public servant unless we discriminate in the sharpest possible fashion between him and the unfaithful public servant; and all sense of such discrimination, all sense of proportion, is equally lost, whether we confound the honest and the dishonest, the competent and the incompetent, in indiscriminate praise or in indiscriminate abuse.

With judges there should be even more care exercised than ought to be exercised as regards other public men. But there must be criticism. With the judge, as with other public men, it is undoubtedly ruinous to follow the unfortunately prevalent custom of paying heed simply to the debit and not also to the credit side of the account between the public servant and the public. There is altogether too much tendency to pay more attention to punishing than to rewarding public service, altogether too much tendency to omit entirely the sum of the man's good qualities and think only of his mistakes or shortcomings; a tendency which inevitably results in pushing forward weak nonentities simply because the nonentity rarely does anything either good or bad, while the strong man, however good, is sure, if he has had a long career of successful achievement, to have his record of good deeds interspersed with occasional failures and mistakes. Therefore, in all but wholly exceptional cases, the judge, like any other public servant, should be judged by his record as a whole, not by his record on some particular matter. Moreover, in the case of the judge, in those instances where he acts simply as an umpire trying to do justice between individuals, very great caution should be exercised in criticising his decision. In a great many cases of this kind there is certain to be room for wide divergence of opinion as to any decision rendered, and it is therefore necessary to accept from the outset the view that the judge's decision on such questions should not be criticised—unless in a long series of decisions his attitude is such as to create a real presumption of moral or intellectual unfitness for his task.

The case is wholly different when the judge decides what in its essence is not a mere question between individuals but a question affecting fundamental policy. The proper attitude as regards this latter class of cases has been admirably set forth by a Justice of the Supreme Court of the State of New York, the Hon. Cuthbert W. Pound (in commenting on my remarks on the Bakeshop Case):

> Confidence in our courts does not require that their decisions on economic questions shall be regarded as binding rules of political conduct on such questions.
>
> When Lincoln, in the debates with Douglas, argued that the decision of the Supreme Court of the United States in the Dred Scott case, which protected the rights of the slaveholder in the Territories, should be set aside by the people at the polls . . . [he was] not assailing decisions of judges on questions of private right, but discussing the action of statesmen on matters of Governmental power.
>
> So long as our courts exercise this power to pass upon the constitutionality of statutes which reflect legislative policy on matters affecting the common good, so long will the principles of government underlying their decisions in such cases be subject to debate.

There spoke the true public servant, the public servant proudly conscious of his own integrity and his own desire and ability to serve the public, and resolute in his refusal to shelter himself, under any plea, from legitimate criticism for his actions when dealing with great public policies which must ultimately be decided by the people. After all, Judge Pound was only emphasizing anew the doctrine laid down by Lincoln in his first inaugural, when he said:

> If the policy of the Government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of the Supreme Court, the instant they are made, in ordinary litigation between parties in personal actions, the people will have ceased to be their own rulers, having to that extent practically resigned their Government into the hands of that eminent tribunal. Nor is there in this view any assault upon the court or the judges.

Very worthy people, both lawyers and laymen, have at times advanced the view that there should be no criticism of judges, even when they decide on matters of public policy, because they say that judges have nothing to do with making the law, and merely have to apply it when made. Sometimes the position is taken in even more advanced form, to the effect, namely,

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that only lawyers are competent to pass criticism upon judges. This latter position has always reminded me of an experience of mine nearly thirty years ago, when I was serving my first term in the New York Legislature. A measure was being voted upon which related to saloons in the city of New York. A new member from that city—himself a saloon-keeper—suddenly rose to a point of order, and with much indignation protested against the fact that there were "men not engaged in the liquor traffic who nevertheless were voting" upon the bill in question! The simplicity of this position appealed to everybody as exquisitely and unconsciously humorous, yet the assumption that only liquor-sellers have a right to express an opinion as to legislation concerning the liquor traffic is fundamentally identical in spirit with the assumption that lawyers have a greater interest than other citizens in the attitude of a judge on great questions of public policy.

There is no need of discussing the question whether or not judges have a right to make law. The simple fact is that by their interpretation they inevitably *do* make the law in a great number of cases. Therefore it is vital that they should make it aright. In an admirable article on "The National Government," in the "American Law Review," Judge Alfred Spring, an Appellate Justice of the Supreme Court of the State of New York, has set forth the proper position of the judiciary towards the Constitution, and incidentally has shown anew what ought to be, but apparently is not, familiar to every man who speaks of the functions of the Supreme Court—the absolute revolution in the Constitution caused by the action of the Supreme Court under Marshall. As Judge Spring points out, the Constitution is not made up of definitions, is not a dictionary, but is couched in general language, and is made for all time and to fit conditions and exigencies as they arise. He says:

> The oracular statement of Carlyle that a written Constitution "does not march" has met refutation in the advancement of the United States. It has marched to the tune of progress, and with but few changes in its original form. Its onward march has been due to the far-seeing wisdom of its framers in not making it a lexicon of definitions, but vesting power in simple, terse sentences, adaptable to circumstances as they come along.

He shows that all three branches of the National Government have inevitably at different times exercised powers which the founders of the Government did not contemplate their exercising. In speaking of the President, he says:

> The language of the Constitution in fixing the status of the President is even more comprehensive than that lodging the judicial power in the Supreme Court. It provides that "the executive power shall be vested" in the President. A more complete investiture cannot be conceived, and yet, at the time of the adoption of the Constitution, and for long after, the tremendous energy imparted to the executive department by this all-embracing grant was not realized. Its mastery grew with the growth of the Nation, until to-day, within the limits of the Constitution, in practical effectual authority it is in alignment with the Congressional branch of the Government.

He points out, what ought to be obvious to every one, that the different Presidents have construed and have been able to exercise in widely differing manners the powers conferred upon them. The Presidency under Jackson and Lincoln was a totally different office from what it was under Buchanan, Pierce, and Johnson. Dealing with the Supreme Court, Judge Spring points out that for the first fourteen years of its existence it occupied a position of no importance in the National Government. Jay had resigned the Chief-Justiceship, and declined reappointment, because he felt that the judiciary was not clothed with any real authority. It was not the adoption of the Constitution nor its administration by some of its founders during the first dozen years of its life which put the Supreme Court in its present position under the Constitution. The Supreme Court itself, for the great benefit of the Nation, read its own place into the Constitution, after the lapse of years during which no one, none even of the founders of the Constitution, had dreamed of giving it such a place. It was the appointment of Marshall and the exercise by that great man of his extraordinary personal influence which gave the Supreme Court its great power in our Government, and which thereby also gave an enormous impetus to the growth among us of that spirit which made and kept us

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a Nation, a great, free, united people, instead of permitting us to dissolve into a snarl of jangling and contemptible little independent commonwealths, with governments oscillating between the rule of a dictator, the rule of an oligarchy, and the rule of a mob. Those who on abstract grounds insist that the courts never have anything to do with the embodiment of public policy into law ought to pay heed to the simple fact that, under Marshall, the Supreme Court of the United States worked a tremendous revolution, not merely in ordinary law, but in the fundamental Constitutional law of the land. When Marshall was appointed, as Judge Spring has shown, it was usually assumed, when the subject was discussed at all, that Congress, like the English House of Commons, could pass upon the validity of its own acts. When the adherents of Jefferson and Madison opposed this proposition, as they did in the Kentucky and Virginia Resolutions, the position they took was that the Legislature of each State was a judge of Constitutional matters at issue between the States and the Nation, and that the States could declare void an Act of Congress. No one at the time thought of turning to the Supreme Court as the arbiter in such a matter, and this although the men who had made the Constitution were administering it. But Marshall, in his first Constitutional opinion, in an argument which, as Chancellor Kent said, approached to the precision and certainty of a mathematical demonstration, held that the Supreme Court possessed in itself the ultimate power to declare whether or not an Act of Congress was void. Nowadays the authority of the Court to decide that an Act of the Legislative Department, whether of the Nation or of any of the States, is repugnant to the Constitution seems self-evident. But no such power was expressly prescribed in the Constitution, and not only Jefferson but Jackson, with an emphasis amounting to violence, denounced Marshall's position and asserted that no such power existed. The reason why Marshall was so great a Chief Justice, the reason why he was a public servant whose services were of such incalculable value to our people, is to be found in the very fact that he thus read into the Constitution what was necessary in order to make the Constitution march. As Judge Spring points out, Marshall acted in the spirit of Hamilton when the latter said: "A Government ought to contain in itself every power requisite to the full accomplishment of the objects committed to its care, and the complete execution of the trust for which it is responsible; free from every other control but a regard to the public good *and to the sense of the people.*" (The italics are my own.) Judge Spring says with wisdom: "This emphatic declaration of Hamilton is as true to-day as when the infant Nation, after much tribulation, started on its career." There never existed a public man who was less of a demagogue than Hamilton, and yet he thus explicitly recognizes the need of law being in harmony with public opinion.

Now, the briefest consideration of Marshall's public career, and of the attitude of Lincoln as quoted by Judge Cuthbert Pound, is sufficient to show several things. In the first place, it is absolutely necessary that there should be discrimination between, and therefore intelligent criticism of, the judges who by their power of interpretation are the final arbiters in deciding what shall be the law of the land. Men ought not to be classed together for praise or blame because they occupy one kind of public office. The bonds that knit them in popular esteem or popular disfavor should be based, not upon the offices they hold, but upon the way in which they fill these offices. Chief Justice Taney was, I doubt not, in private life as honorable a man as Chief Justice Marshall; but during his long term of service as Chief Justice his position on certain vital questions represented a resolute effort to undo the work of his mighty predecessor. If, on these positions, one of these two great justices was right, then the other was wrong; if one is entitled to praise, then the other must be blamed. Buchanan and Lincoln do not stand together in the popular eye because both were Presidents; on the contrary, they represent antipodal schools of thought. Andrew Johnson and Grant were as far asunder as Washington and Jefferson. There is no more ground for demanding that we refrain from differentiation between, and therefore from criticism of, Chief Justices than for adopt-

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ing the same attitude as regards Presidents. We must bear in mind the office; but we must also bear in mind the man who fills the office. This is a government of law, but it is also, as every government always has been and always must be, a government of men; for the worth of a law depends as much upon the men who interpret and administer it as upon the men who have enacted it.

THEODORE ROOSEVELT.

THE SPIRITUAL LIFE

A correspondent asks, What is the best method for a minister to pursue to promote spirituality among church members?

What is meant by spirituality? Herbert Spencer says: "Unlike the ordinary consciousness, the religious consciousness is concerned with that which lies beyond the sphere of sense. A brute thinks only of the things which can be touched, seen, heard, tasted, etc. . . . But the developing man has thoughts about existences which he regards as usually intangible, inaudible, invisible, and yet which he regards as operative upon him." Spirituality may be defined as the development of this power in the developing man to take cognizance of this unseen world. Max Müller says that "religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man." Spirituality may be defined as the development of this power so to perceive the infinite as to have one's moral nature elevated and inspired thereby. Paul refers to man as body, soul, and spirit. The body is an ingenious piece of mechanism for the use of the soul and the spirit. The soul includes such vital powers as man possesses in common with the animals—the appetites and passions, observation, memory, the gregarious instinct, and some capacity to reflect and to form judgments. The spirit includes those powers which are either peculiar to man or are in man so much more highly developed as to be practically new powers—such as conscience, or the power to recognize the inherent difference between right and wrong; hope, and its companion, aspiration, the secret of progress; reverence, out of which grow various forms of worship; love in its higher manifestations, transforming the gregarious instinct and making possible the family and the State; and faith, or the power to see the realities that are invisible, which the brute does not see. Spirituality may be defined as the development of these spiritual powers in man. Paul says that the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. The question of our correspondent, then, is, What can the minister do to promote these qualities in his church members?

This is the fundamental function of the minister. If he cannot do this, he has no business in the ministry, any more than he would have in the teaching profession if he could not instruct the ignorant, or in the medical profession if he could not cure disease. We cannot, in an editorial, tell how the function of the ministry can be fulfilled. We can only give two hints toward its fulfillment.

I. The minister must be spiritually-minded himself. He must have life or he cannot impart life. To him the right must be more important than the expedient, or he cannot inspire conscience; to him the Infinite must be a reality whom he perceives, not a theory which he entertains, or he cannot enable others to perceive the Infinite; he must have aspirations which inspire him to progress, or he cannot lead others forward; he must have self-control in his family, or he cannot impart it in his pulpit; he must have a love which joys in self-sacrifice, or he cannot inspire the joy of self-sacrifice in others.

A doctor may be an invalid and yet cure the sick; a lawyer may be a lawbreaker and enforce the law on others. But a minister cannot be spiritually inert and impart spirituality to his fellow-men. He cannot pick it up as a thing alien to his nature and carry it with him into the pulpit. The congregation instinctively recognizes the difference between the minister whose prayers are a private habit and the one whose prayers are only a public exercise. It instinctively recog-

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nizes the difference between the preacher whose sermon is the prepared exposition of a doctrine and the one whose sermon is instinct with his own spiritual life. The first preaches as the Scribes; the second as one having authority. The word hypocrite means play actor. The minister may be quite unconscious that he has assumed a part for his Sunday morning service; but the congregation is never unconscious of the fact, if it is the fact. Emotion and imagination are not spirituality. A preacher may have both without spirituality; he may have spirituality without either. Dwight L. Moody was a profoundly spiritual preacher; but he was neither emotional nor imaginative; he talked like a business man to business men. He was powerful because religion was to him, and he would have it to all men, the commonplace of life. The preacher can be both spiritually-minded and a splendid animal. Henry Ward Beecher, Phillips Brooks, Charles H. Spurgeon, were not ascetics. They were powerful preachers because dominating their splendid physiques was a still more splendid spiritual faith.

To all great preachers religion is a reality. They do not bring it into their conversation, yet it flavors and tones all they say and do. One must prepare on other topics, said Phillips Brooks to me, but it is natural to speak on religion. I met Dwight L. Moody once at a hotel and we breakfasted together. The conversation drifted as naturally on to religion—not theology, but religion—as it would have drifted into art if my breakfast companion had been Winslow Homer, or on to music if he had been Walter Damrosch. I was once present in Henry Ward Beecher's parlor when Dwight L. Moody called on him. The conversation rose by its own inherent vitality into religion; they got out their pocket Bibles and spent an hour or more in extemporized Scripture study. Such men are never preaching and yet always preaching. Their sermons are as natural as their conversation, and their conversation as religious as their sermons. Phillips Brooks was greatly in demand as an after-dinner speaker. He did not preach; but his after-dinner speeches were possessed by the same spiritual earnestness as his sermons. I heard Mr. Beecher preach scores of revival sermons; but the most perfectly spiritual revival sermon I ever heard from him, and one which produced the greatest immediate effect on his hearers, was his after-dinner speech at a dinner given to Herbert Spencer. For the spiritual power of the great preachers there is no preparation possible other than that of a life spent in fellowship with the Great Companion. Professional piety is no piety at all.

II. The minister who possesses some measure of this spiritual life and desires to impart it to his congregation should seek out those in his church who possess it also and bring them together, not so much to devise plans as to deepen life. Half a dozen embers brought together will start a blaze; but fill the fireplace full of wood and try to start it with a match and it refuses to burn. Ministers, like other Americans, count too much on numbers. A rainy Sunday congregation is often the preacher's best opportunity; for then he has the elect few, who come to church because they greatly want to come. It would be better if the minister did not urge the reluctant to attend the weekly prayer-meeting; one meeting in the week, composed only of the spiritually eager and alert, would be of inestimable value. We need to get the kindling-wood together and set that aflame. Morning prayers at Harvard University are not less valuable because that attendance rarely exceeds two hundred. Two hundred eager spirits are an inspiration; four hundred reluctant ones are a burden. There are not in the Bible any more inspirational chapters than those in the Fourth Gospel which record Jesus' confidential conversation with his eleven loyal friends after he had contrived that the traitor should leave the room.

How shall the minister promote spirituality in the church? First, develop it in himself; then in the elect few who share his desire for it; then trust that it will communicate itself to others. Let your light shine, says Jesus. He does not say, Flash it. Have it; let it shine; and others will be attracted and inspired by the radiance. LYMAN ABBOTT.

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THE VANISHING MUFFIN MAN

It often happens that Americans who are very radical about changes in their own country are extremely conservative about changes in the Old World. They like to live in an active, bustling, inspiriting place, but they wish to keep their playgrounds as quiet and as beautiful as possible. If Americans had the deciding vote, they would very likely prevent by a great majority any real changes in English habits, ways of life, parks, buildings, and scenery. They would vote to keep all the old and picturesque memorials of the past; they would never have agreed to the removal of Temple Bar; and they would have insisted upon the preservation of Crosby House. This is a very natural attitude; because the man who has had a happy childhood always loves the world in which he grew up. He wants the old farm-house and the old homestead kept intact. He would like to have the little village grow into a town so far as his property interests are concerned, but he dislikes intensely to have streets laid out on the fields in which he once played, and he hates to hear the horn of the motor car on the quiet highway along which he once went to school in the shade of great elms.

In the old days people of rank and station who were in the habit of driving into London from the country in their private carriages, and lesser people who went on horse, and still lesser people who walked, undoubtedly opposed the introduction of the stage-coach. They said it would destroy the charm of old English life; they protested that the haste with which it moved would increase the number of mental diseases, and that it would ultimately break down the moral safeguards of society; and there are many Americans who would like to go to the old inn and see Mr. Pickwick descend from the stage, and watch the skillful way in which the hostlers took out the horses, and listen to their very obvious professional jokes. If such an observer still believed in cakes and ale, he might even delight to see the big tankard brought out from the inn.

Then, in due time, a mighty protest went up against the introduction of the railway. The lovers of the stage-coach were of opinion that this innovation would really end all old-time habits and pleasant ways; and it must be confessed that it did end many of them. But society needed it, and would now find the old means of locomotion intolerable, involving as they did, not only acute discomfort, but sometimes really acute suffering. What would not Americans give to-day if they could see ten miles of old road still in its mediæval condition, with mediæval travelers passing to and fro in the picturesque costume of those old times, which are often ignorantly called the dark ages; on which, it is true, the shadows lay very deep and black, but which were lighted by many pleasant things, many great hopes, and much beautiful living. In those days traffic was carried on very largely by traveling merchant-peddlers, who offered useful and useless articles to rustic buyers; many of them as persuasive rogues as Autolycus, a merry scoundrel, with the eloquence, business instinct, effectiveness of speech, and ingrained intimacy with everybody which would have made the fortune of a canvassing agent. Up and down all the roads of England and the Continent these gentlemen pursued their vocations. They were on the way toward vagabondism, but they were not yet proscribed as rovers and undesirable citizens. Queen Elizabeth later spoke of them as "ydle persones . . . using suttyll craftye and unlawfull games or playes, and some of them fayninge themselves to have knowledge in phisnomye, and palmestrye." She was specially severe on "all scollers of the Universityes of Oxford or Cambridge that goe about begginge." Her spelling was as remarkable as her indifference to the picturesqueness of these wandering tradesmen. It was not until many years later that these vagrant gentlemen were seriously taken in hand by the law and subjected to rigid Government supervision.

The only survivors of these ancient mediæval peddlers along the highways are the men and women who traffic in the streets of the great cities; and now, apparently, their time has come, and they are going the way of many early and

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entertaining things. On the eve of the centenary of the birth of Charles Dickens the report comes from London that a muffin man has been fined 1s. 2d. for disturbing the quiet of Westminster by the ringing of the bell which has been familiar in the streets of London for one knows not how many centuries. London still keeps its Lord Mayor's show in a modified form, but it has moved Temple Bar, is tearing down Crosby Hall, and now it proposes to silence the muffin man. So passes the London of our fathers.

The lover of Old London cannot let the muffin man go without a sigh. Even the lavender woman, whose cry, "Sweet lavender!" seemed to bring a delicate perfume into the streets of the old city, is now rarely heard, though, so far as The Outlook knows, she has not been legally enjoined from the practice of the ancient and picturesque profession of selling things in the streets. The watchman who cried out the weather at the different hours of the night is no longer heard except on the operatic stage; the crier does not proclaim in the streets that children have been lost, and even the crier in the court has forgotten his Latin, so fast does the modern world run away from the world of yesterday. In New York, the "hot waffle," generously powdered with sugar, is still sold at the corner of the streets in winter, and the ice-cream sandwich in summer; but the transactions in these appeasers of boyish appetite are conducted in silence; the only evidence of their continuance is the stand at the corner of the street, the smoking copper or tin oven, and the little group of small boys munching in silence. Occasionally the delicious word "Strawberries!" is heard in the streets, but silence has fallen on the "hot corn" man. In country parts the bell of the traveling scissors-grinder breaks on the air of the warm noonday. One might be reconciled to these silences if the noises thus extinguished had not been succeeded by other much more disagreeable ones. It is pleasanter to hear "Lavender, lavender!" called in the streets of London, or "Strawberries!" in the streets of New York, than to hear the scream of the motor car; and the earlier cries were never fatal!

THE SPECTATOR

The Spectator hesitates, even in the lightest and most affectionate vein, to touch upon any aspect of a subject so near and dear to all Americans as "our English cousins." Dear are they, and yet different. One of the first objects to impress the Spectator with our differences was the English "fast train." All English fast trains take their time when standing still, and don't lose it while they are going. Now, the American plan is precisely the opposite, so that between the train not having time to stop off and the passengers not having time to jump on, or off, and the fact that a train is likely to lose time across a whole continent, and may, as a result of collision, have to be rebuilt frequently, American travel has none of that soothing, reassuring quality common with our English cousins. About even the fastest of English fast trains there is only one thing that is agitating: they go into action with a shrill, feminine yell, as if somebody had stepped on them.

Although the train might be an express going at the rate of sixty miles an hour, the Spectator never traveled in England without the most delightful sense of leisure. This leisurely spirit began at the booking-office. The interview there was not always pleasant, but it was invariably leisurely and protracted. The Spectator discovered that the booking-clerk—you must never say "ticket agent" in England—was likely to smile if, at the first word, some remarkable financial combination with a 'a'penny was not understood. But the Spectator always persisted, and through the little glass slot the English monetary system was threshed out. There was no use in beginning a conversation with an English booking-clerk at all without being humble at heart. The booking-clerk stands stolidly erect, his replies rebounding from the thick plate glass some two feet above the lowly slot. There was no use in explaining, however pleasantly, that the clerk's reply was not caught even on the rebound. There was no use in explaining to him that glass is a solid, for he was too. The Spectator discovered that this opacity was not pride; it was merely the resistance of a world-worn, travel-worn

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life against circumstances. Never having sniffed fresh air of any kind—or even washed his hands, for that matter; always having been in the position of "starter" on these pioneer movements of holiday and emigration; caught like a rat in a cage in a darkly lighted booking-office; without even the graces of a uniform—it is no wonder that he feels disinclined to bend his neck or his knees in an effort to meet you "'alf-way" through the little "'ole."

First and last and always there is no use in telling a booking-agent that a 'a'penny is nothing to a good American. The Spectator tried it while his older sister was at a distance and could not hear him. She is ridiculously reserved and sensitive about money matters, and, as she is almost elderly, the Spectator tries to respect her feelings. While she was at a bookstall looking over sixpenny novels (for she has no reserves about them) the Spectator told the clerk that Americans could not be bothered with 'a'pennies. He smiled, and all he said was, "'Ow extraordinary!" and went on repeating the ridiculous 'a'penny combination which had brought forth the remark, and which as he repeated it went on rebounding against the plate glass. The Spectator should have been able to see at a first glance how much a 'a'penny really meant to him. His life is made up of 'a'pennies, most often three 'a'pennies; not, mind you, a penny and a 'alf—that would never do! Although he is too worn to discuss the subject with any one, he has as keenly as any official in Great Britain a sense of how much can be done with 'a'pennies. Better than any one else he grasps the source of the Harmsworth millions made in 'a'penny papers.

But the most striking thing about the English railway system is its *in loco parentis* spirit. With the exception of a few possibilities—and accidents will happen in the best-regulated families—the Spectator and his sister were not allowed to take care of themselves. They were taken care of vigilantly, solicitously, unflaggingly. This paternal spirit manifested itself at the first railway hotel. Here everything was provided for them, even a barber, who, while he was leaping—from the lightness of his skips the Spectator would say more in the Gallic spirit than in the Anglo-Saxon (his conceit, however, was English)—while he was leaping amid a confusion of English hot-water cans, the English not yet having fully grasped the two-faucet idea, seizing now one for his use, now another, he told the Spectator that there were some things which could be got in England, but which could not be had for love nor money in America. The Spectator was not in a position to say anything, with the formidable juggling of hot-water cans that was going on and down his neck, so the Spectator said nothing. Neither did it seem courteous between gasps and regurgitations of shampoo mixture to say that he was convinced there were some things to be had in England which could not be got in America, at least not at the inconvenient price paid under the English paternal system, of applications of soap in the eye and wet shirt on the back.

In America hydrotherapy and shampooing are not confused; the young scientific spirit among us is too keen, too curious, too progressive. If at home the Spectator wanted a wet pack or fomentations that would raise blisters, he would go to an institute with a brass plate on its gate-post and "hydrotherapy" or some cognate word written upon it in expensive-looking lettering. From the first glance at that plate the Spectator would know what to expect in expense as well as treatment, and he would not be disappointed. He would not be misled into a harmless, paternal-looking railway hotel, and there, amid the din of hot-water cans, the shock of unexpected douches, suffocation over a basin, and soap-blindness in the eye, be treated along lines that should have died with the water cures of the stone age.

Nor at the conclusion of an American shampoo, said the Spectator's sister, does the hairdresser produce a drying-machine with the revolutionary power of a gyroscope on which he winds off or cut what is left of the hair. After an American shampoo it is not necessary to sit looking at brush and comb, speculating upon their purely ornamental uses in the future.

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THE REASON FOR THE UNIONS

BY WASHINGTON GLADDEN

THE SECOND OF FIVE ARTICLES BY DR. GLADDEN DEALING WITH PROBLEMS OF LABOR AND CAPITAL

IN a preceding article I have dealt with the abuses of unionism. The exigencies of the argument seemed to call for this order of treatment, because most of those whom I wish to convince are aware of nothing but the abuses of unionism. If they can be made to see that these abuses are not essential to the institution, they may be willing to give heed to the reasons for its existence.

It may be supposed that the presentation of these reasons is a superfluous work. Nearly every employer whom you meet will tell you promptly, "I believe in trade unions." There is a goodly number of those whose works show that they do believe in them, and who are seeking to enter into cordial co-operation with them. Most employers, however, are apt to qualify their confession of faith by some such phrase as this, "When properly organized and managed." There seems to be something wanting in such a confession. Would a man say, "I believe in the family, when properly constituted and conducted," or "I believe in democracy, when properly organized and managed"? This seems to imply a reservation of our faith in the institution, if, in any case, fault can be found with its practical administration. Would it not be better to say concerning the family or concerning democracy, "I believe in it, and I hold myself bound to do my utmost to see that it is held in honor and that it is properly constituted and administered"? If such were the attitude of all employers toward trade-unionism, we should soon see a vast improvement in the industrial situation. And I am quite sure that there are many employers who are now frankly antagonistic to the unions who would take this more friendly attitude toward them if they could clearly see what are the real purposes of the unions and what disasters are involved in the proposition to kill or cripple them.

Most of those who say that they believe in unions, "if properly conducted," mean to confine their approval to such unions as are purely social or beneficial. Trade unions generally embody some such features, but they are not the central reasons for their existence. The Federal statute providing for the incorporation of trade unions mentions these objects, but also specifies, as purposes of such organizations, "the regulation of their wages and their hours and conditions of labor, the protection of their individual rights in the prosecution of their trade or trades." The trade union has always had insurance features and social and educational features, and these are the features which the average employer is ready to indorse; but the main purpose for which they are organized is thus succinctly expressed by Mr. and Mrs. Webb: "To provide a continuous association of wage-earners, *for the purpose of maintaining or improving the conditions of their employment.*" This purpose the average employer does not approve of; when the union begins to exert its power in regulating wages or hours or conditions of labor, he thinks that it is getting out of its sphere and becoming a menace to the social well-being.

Here, now, is the crux of the situation. This is the main function of the trade union—to organize and express the will of its members in bargaining about terms and conditions of labor. For one who disputes this right to say that he believes in trade unions is much like saying that he believes in watches provided they have no mainsprings, or in rivers so long as there is no water in them. No one can intelligently say that he approves of trade unions unless he approves of giving to the men who are organized in them the right of dealing, through their representatives, on equal terms with their employers, concerning the wages they shall receive, the hours they shall labor, and the conditions under which their work shall be done.

There are employers who appear to say

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that they are willing to permit trade unions to negotiate about these matters, provided the unions will pledge themselves beforehand not to enforce their demands by striking. It does not appear, however, that these employers propose to divest themselves of the power to reduce wages, against the will of the men, or to dismiss whom they will without the consent of the union. They expect to keep for themselves all the power they now possess; all they ask is that before entering upon the struggle for the division of the joint product of capital and labor the representatives of labor shall tie their own hands behind their backs. The proposition does not appear to be a very chivalrous one; probably while human nature remains as it is, and the competitive régime continues to prevail, it will not be widely accepted.

What, then, shall we say about this demand of the unions—that they shall have the right, collectively, through their chosen representatives, to bargain with their employers about wages and conditions of labor? Is it a reasonable demand? I think that it is eminently reasonable and just; that no fair-minded employer ought for one moment to question it.

Let us remind ourselves that we are not dealing now with the old domestic system of industry, in which there were nearly as many men as masters, and the cases were rare in which the capitalist employer did not personally know all the people in his employ. Most of our industrial maxims are drawn out of that old régime, and have no application to the present order. Let us remember that we are dealing now with the large system of industry, in which a single responsible employer represents hundreds or thousands of stockholders, and deals with hundreds or thousands of employees—a relation in which personal friendships and sympathies between employer and employee have come to be a negligible quantity. Suppose, now, that there is no organization among the laborers, or none that has any power to deal with questions of wages or hours of labor. The competitive régime is founded on the assumption that prices will be fixed by "the higgling of the market." How much "higgling of the market" is likely to take place between a single laborer and such a corporation? Let Sidney and Beatrice Webb set forth the details of the process. The case supposed is that of a labor market in perfect equilibrium.

"We assume that there is only a single situation vacant, and only one candidate for it. When the workman applies for the post to the employer's foreman, the two parties differ considerably in strategic strength. There is first the difference of alternative. If the foreman, and the capitalist employer for whom he acts, fail to come to terms with the workman, they may be put to some inconvenience in arranging the work of the establishment. They may have to persuade the other workmen to work harder or to work overtime; they may even be compelled to leave a machine vacant, and thus run the risk of some delay in the completion of an order. Even if the workman remains obdurate, the worst that the capitalist suffers is a fractional decrease of the year's profit. Meanwhile he and his foreman, with their wives and families, find their housekeeping quite unaffected; they go on eating and drinking, working and enjoying themselves, whether the bargain with the individual workman has been made or not. Very different is the case with the wage-earner. If he refuses the foreman's terms even for a day, he irrevocably loses his whole day's subsistence. If he has absolutely no other resources than his labor, hunger brings him to his knees the very next morning. Even if he has a little hoard, or a couple of rooms full of furniture, he and his family can only exist by the immediate sacrifice of their cherished provision against calamity, or the stripping of their home. Sooner or later he must come to terms, on pain of starvation or the workhouse."[1] It is now universally agreed, Professor Marshall tells us, "that manual laborers as a class are at a disadvantage in bargaining." The fact is so palpable that it is needless to quote authorities. A single laborer has no fighting chance in dealing with a great corporation; he can only accept what is offered him. The consequence is his inevitable degradation. Professor Marshall points out that "the effects of the

[1] "Industrial Democracy," Part III, Chap. II. The entire chapter is most illuminating.

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laborer's disadvantage in bargaining are cumulative in two ways. It lowers his wages, and, as we have seen, this lowers his efficiency as a worker, and thereby lowers the normal value of his labor; and, in addition, it lowers his efficiency as a bargainer, and thus increases the chance that he will sell his labor for less than its normal value."

Under the present system of large industry, with competition as the regulative principle, unorganized labor is always driven on the downward road. This results not only from the inequality between the single laborer and the great corporation, but also from the competition between employers. For the employer of humane and liberal sentiment, who wishes to pay his working people the highest wages possible, finds himself unable to compete with the unscrupulous employer, who, by forcing wages down, is able to produce goods cheaper than the former can, and thus to undersell him in the market and get his business away from him. Mr. John Graham Brooks quotes a retired shoe manufacturer of wealth who said of the trade unions: "They make a good many stupid mistakes, but *an organization strong enough to fight the employer is a necessity to labor*. Competition so forces many of the best employers to copy the sharp tricks of the worst employers in lowering wages, that the trade union must be equipped to fight against these reductions or for a rise in wages when business is more prosperous." [1]

The fact that unorganized labor is steadily forced downward toward starvation and misery is a fact which no student of industrial conditions would dream of denying. The history of the industrial revolution by which the factory system supplanted the domestic system of production is full of examples of this process. Men who angrily declare that there shall be no organization of labor ought to read carefully the industrial history of the second quarter of the nineteenth century, when the conditions which they consider ideal were prevailing in the great industrial centers. There were no unions in England during the earlier part of this period; laws of the most drastic character, which made it a criminal conspiracy for two or three workingmen to consult together for the purpose of securing shorter hours or better wages, had effectually stamped out unionism.

For the employers it was a most prosperous period; wealth was increasing by leaps and bounds, great fortunes were being heaped up; but the chasm between the employer and the employed was steadily widening, and the condition of the working people was becoming more and more deplorable. "In the new cities," says Arnold Toynbee, "the old warm attachments, born of local contiguity and intercourse, vanished in the fierce contest for wealth among thousands who had never seen each other's faces before. Between the individual workman and the capitalist who employed hundreds of 'hands' a wide gulf opened; the workman ceased to be the cherished dependent; he became the living tool of whom the employer knew less than he did of his steam-engine." [1]

Government reports of this period show that children of five and six years of age were frequently employed in factories. Men and women stood at their daily tasks from twelve to fourteen and fifteen hours; a working day of sixteen hours was not an unheard-of thing. Even at that early day the demand was loud for machines that could be tended by women and children; and their husbands and fathers were driven out of the shops and compelled to stand idle in the market-place. "Nor was this unmeasured abuse of child labor," says Mr. Hyndman, "confined to the cotton, silk, or wool industries. It spread in every direction. The profit was so great that nothing could stop its development. The report of 1842 is crammed with statements as to the fearful overwork of girls and boys in iron and coal mines, which doubtless had been going on from the end of the eighteenth century. Children, being small and handy, were particularly convenient for small veins of coal, and for pits where no great amount of capital was embarked; they could get about where horses and mules could not. Little girls were forced to carry heavy buckets of coal up high ladders, and little girls and boys, instead of animals, dragged the coal-bunkers. Women

[1] "The Social Unrest," p. 15.

[1] "The Industrial Revolution," p. 190.

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were constantly employed underground at the filthiest tasks." [1]

Through all this period wages gravitated downward, and while the cost of food increased the family income was steadily lowered. The Parliamentary reports give us pictures of the life of the people in all the great manufacturing centers that leave nothing for the imagination: "In the parishes of St. John and St. Margaret there lived in 1840, according to the 'Journal of the Statistical Society,' 5,366 workingmen's families in 5,294 'dwellings' (if they deserve the name!), men, women, and children thrown together without distinction of age or sex, 26,830 persons all told; and of these families three-fourths possessed but one room. In the aristocratic parish of St. George, Hanover Square, there lived, according to the same authority, 1,465 workingmen's families, nearly six thousand persons, under similar conditions, and here, too, more than two-thirds of the whole number crowded together at the rate of one family in one room."

"The preacher of the old church at Edinburgh, Dr. Lee, testified in 1836 before the Commission of Religious Instruction that he had never seen such misery in his parish, where the people were without furniture, without everything, two married couples often sharing one room. In a single day he had visited seven houses in which there was not a bed; in some of them not even a heap of straw. Old people of eighty years sleep on the board floor; nearly all slept in their day clothes. In one cellar room he found two families from a Scotch country district. Soon after their removal to the city two of the children had died, and a third was dying at the time of his visit. Each family had a filthy pile of straw lying in a corner, and the cellar sheltered, besides the two families, a donkey, and was, moreover, so dark that it was impossible to distinguish one person from another by day. Dr. Lee declared that it was enough to make a heart of adamant bleed to see such misery in a country like Scotland." [2]

And these, be it remembered, were not days of industrial depression in Great Britain; they were flush times, booming times, when railways were building, and great mills were springing up on every hand, and hundreds of capitalist employers were building up great fortunes.

Such is the irresistible tendency of the large system of industry when labor is unorganized. It is helpless to resist the forces which press upon it from every side and doom it to degradation. Our own country has witnessed comparatively little of this tendency, because until recently there has been abundance of cheap land to which the workers could betake themselves, and the physical development of a new country has absorbed our surplus labor. But even here the labor of women in the cities has given us some hints of the oppression to which unorganized labor is exposed; and such conditions as have lately been uncovered in Pittsburgh, where unionism has been practically exterminated, enable us to see what kind of fate is in reserve for any working class which fails to unite for its own protection.

What other possible barrier can be interposed between the working class and these forces of selfishness that always tend to exploit and degrade them? Shall the power of the State be called in to protect them? The State may usefully interfere in behalf of children and women, and in the interest of public health, and for the safeguarding of the life of the laborer, and in some other ways; but so long as competition is the regulative principle of industry the State can do very little to shield the laboring man from the pressure on his means of subsistence of the superincumbent mass of consolidated capital. Nor is it desirable that the State should take any class of its citizens under its special patronage.

It is often charged that the State has extended special privileges to capital, by which it has been able to exploit the laboring class; and also that it has failed to prevent illegal and oppressive conduct on the part of the strong by which the weak have been plundered. All such wrongs the State is bound to rectify; but when it has done all that it ought to do in these directions, it will still be possible for great combinations of organized capital to take advantage of unorganized labor and crowd

[1] "Historic Basis of Socialism in England," p. 166.
[2] "The Condition of the Working Classes in England in 1844," by Frederick Engels.

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it to the wall, and there is nothing that the State can do to prevent it.

It may be suggested that the sentiments of justice and humanity in the hearts of the capitalists themselves will prevent this oppression. Doubtless there are among them men of good will who would be moved by such considerations; but unfortunately these are not the people who set the pace in these competitive struggles; and the unorganized laborers, instead of enjoying the protection of the best employers, soon find themselves at the mercy of the meanest.

But who wants to put them under anybody's protection or at anybody's mercy? Who wants them to be coddled by the State or cockered by their employers? Are we going to put the millions of working people on the list of beneficiaries, and teach them to depend for their existence on the bounty of their employers? These are American citizens; they ought not to feel that they are living on this soil by anybody's sufferance; they ought not to be put, by our industrial system, in a position of vassalage, and they must not be. They ought to be men who have rights, and who "know their rights, and, knowing, dare maintain." We cannot afford to have any other kind of citizens in this country. Some way must be found by which these men shall become not only politically but industrially free; by which they shall have something themselves to say respecting the terms and conditions of their employment, by which they shall be assured that their standing in the community is not a matter of grace but of right.

It is one of the bitter complaints against trade-unionists that they become insolent and arrogant in the use of their power. How much of that is a reaction from the abject servility to which anti-unionism tends to degrade them? I confess that nothing more disquieting has lately come to my knowledge than that state of mind in which we sometimes find American workingmen. In a late number of the "Technical World" Mr. P. Harvey Middleton thus describes his interview with a workingman in the Carnegie works at Homestead. It was on a Sunday morning, and the man was just out of the mill. "He was asked if there had been any reduction of Sunday work since the recent order about Sunday labor had been issued. 'Reduction be ——!' he ejaculated. 'Why, I haven't had a Sunday off in five years.' Then he suddenly became very serious, and, looking fearfully around the car (the steel workers have learned by bitter experience that the spies of the corporation are everywhere), bent down—he was over six feet—and whispered in my ear: 'This morning I skipped without saying a word to my boss. I don't know what will happen, and I have a wife and five kids at home. But I think I might have at least one half Sunday in five years, don't you?' This last an almost pathetic appeal. Here was an American citizen who had been working twelve hours a day, seven days (eighty-four hours) a week for five consecutive years. He was a laborer, and the Steel Trust paid him for his endless toil sixteen and a half cents an hour. He wanted to spend the Sunday with his wife and children, but there was very little doubt in my mind that when he returned to work on Monday morning he would be promptly discharged for quitting work without permission on the day of rest."

However that might have been, the shameful fact is that an American man should be afraid to complain of such conditions lest he should lose his livelihood. So also during this year of grace, in a town named Bethlehem (!), three machinists who dared to petition the manager of the steel works for the elimination of Sunday work were promptly discharged. As a consequence of this drastic policy, generally enforced where there are no unions, workingmen hardly dare to express a wish for better conditions. Mr. Robert A. Woods, a most sober student of existing conditions, says that "the Pittsburgh employers' point of view, more than that of any other city in the country, is like that of England in the early days of the factory system—holding employees guilty of a sort of impiety, and acting with sudden and sure execution if they undertake to enforce their claims in such way as to embarrass the momentum of great business administration." This is the point of view which tends to prevail where unionism is excluded, and submission to it must produce a servile spirit in the laborer.

The street-car men in our Columbus

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strike have told me of the fear of consequences which oppressed them when, before their union was organized, they ventured to circulate a humble and perfectly respectful petition for a slight increase of pay. That they had reason for such fear was made manifest when the company's inspectors warned them that they would be sorry if they did any such thing, and when those who were instrumental in circulating the petition were first reprimanded by the manager, and then, one by one, discharged.

I do not think that a wise statesmanship will consent to see the masses of American workingmen put in a position like this. Some way must be found by which they may keep their liberty and preserve their manhood.

By organizing themselves into unions they obtain and preserve this power. I know no other way under the present industrial system by which they can obtain it. I have never heard any other way suggested.

By this method they do maintain their freedom and prevent the degradation to which, without organization, they are doomed. There is no question that, in the well-weighed words of John Mitchell, "trade-unionism has justified its existence by good works and high purposes. . . . It has elevated the standard of living of the American workman and conferred upon him higher wages and more leisure. It has increased efficiency, diminished accidents, averted disease, kept the children at school, raised the moral tone of the factories." Much of the legislation by which the conditions of the laboring classes have been improved is due to the initiative of the unions. Beyond all controversy, that frightful deterioration of the industrial classes which the large system of industry set in deadly operation has been arrested, and the lot of the laboring man has been vastly improved during the last seventy-five years. No such horrible living conditions as those which I have described above can be found to-day in the great factory towns of Great Britain; even "the submerged tenth" are living far more decently now than the average mechanic was living then. Even Pittsburgh, in all its misery, is a paradise compared with Manchester and Glasgow in the third and fourth decades of the nineteenth century. Many causes have wrought together to produce this improvement, but the students of social science agree in their judgment that the most efficient cause of that improvement has been the organization of labor. It has enabled the working people to resist the pressure that would have degraded them, and to demand and secure a fairer share of the wealth which their labor produces.

It is true that not all workingmen have been included in the unions, but even those outside the organizations have largely shared in the gains that have been won by organized labor. When, in an open shop, the union succeeds in getting better wages or shorter hours, the non-union men get the benefit of the rise. The unorganized trades, like that of the sewing women, have, no doubt, often been exploited by their employers; but the general level of wages is undoubtedly kept up by the labor unions.

So great have been the benefits which unionism has brought to the laboring classes and to the community at large that a philosophic statesman like Professor Thorold Rogers, of Oxford, declared that if he had the making of the laws he would exclude from the franchise all workingmen who were not members of trade unions. Certain it is that the man who proposes to outlaw or exterminate them assumes a heavy responsibility.

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CHRIST, AND MAN'S LATENT DIVINITY

BY THE REV. ANSON PHELPS STOKES, JR.

SECRETARY OF YALE UNIVERSITY

This is the first of a series of Lenten Sermons. Other sermons in this series will be written by the Rev. Dr. Francis G. Peabody, the Rev. Dr. Edward Judson, the Very Rev. Alexander P. Doyle, and the Rev. Dr. Lyman Abbott.—THE EDITORS.

Jesus Christ, "the first-born among many brethren."—Romans viii. 29.

THE religious experience of Jesus Christ is repeatable. His life *may* be reproduced in its purity, its power, its divinity, for we are created "in God's image and after his likeness." The spark of divine life fanned into perfection in Jesus is latent in us. It needs merely the right understanding of the Master, and the earnest effort to follow him, to enable us to be among those "many brethren" of whom he was the "first" or the "first-born."

I remember as a Yale undergraduate in the Christian Association preferring to teach the life of Paul to that of Jesus Christ. I knew that Paul was born as I was born, subject to human limitations and temptations. It seemed inspiring to think of what this man, when dominated by Christ, did for his fellows. I thought that his experience was repeatable—that that of Jesus was not. But to-day I would infinitely rather teach the life of Jesus than that of Paul or of any one else. It is the difference between a masterpiece by Raphael and a crude reproduction by a disciple; and I have come to believe that Jesus claimed no power which he did not mean us to share—that there is nothing inherent which separates us from him. We start with the same divine inheritance, the same possible relationship to the eternal Father, the same opportunity of service. The uniqueness of Jesus is not metaphysical. It is mainly the uniqueness of discovery, of self-realization, and of achievement. He was "the *first-born* among many brethren."

I—JESUS CHRIST, "THE FIRST-BORN"

There are two types of Biblical titles for Jesus Christ: First, those which are generally understood as linking him with God—"the only begotten of the Father," "the Word of God," "the Christ of God," "the image of God," "the Lord of all," "the Messiah." Second, those which are generally understood as linking him with man—"the carpenter," "the friend of sinners," "Jesus of Nazareth," "the son of Joseph," the "teacher," "the prophet," "the man Christ Jesus." These seem to make him a man among men—differing from us in the degree of his realized spiritual union with God, but holding out to us the blessed thought that with his help we can be like him.

The designations in the two groups are not necessarily antagonistic. It is true that the man who approaches Jesus as the one Eternal God is not likely to get any real grip on his complete humanity, but he who first thinks of him as a man who lived a human life in Palestine *may* get to see that he completely transcended the realm of the human as we know it, and will like to call him divine. To such a one, even though he may believe that Jesus was born as we are born, and that the essence of the resurrection was spiritual rather than physical, each and all of the terms mentioned exalting Jesus will seem to give the proper attitude of reverence toward him. But if you agree with me, although gladly calling him Lord, the group of human appellations will appeal with special force. Of these none seems more suggestive and inspiring than the word of St. Paul, that Jesus was "the first-born among many brethren."

The Apostle here has apparently no thought of unique pre-existence or of the doctrine of the Virgin Birth, of which there is no mention in his writings. He seems to have in mind ethical and religious, rather than theological, ideas. Jesus was the first to understand and to exemplify humanity's real birthright, the divine possibilities of man who is by nature kin to God. The more I study history, the more I realize that Jesus was indeed the "first-born" in this sense. The Greek

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philosophers gave an imperishable moral and spiritual ideal, but Jesus was the needed leader to sound the depths of the religious spirit by living in complete harmony with God. And what is of even greater significance, because it can be historically verified, he made the life of union between man as God's son and God as man's Father so actual, so real, so visible, so attractive, that he laid the basis of a universal religion. The lowly yet masterful Nazarene is little by little bringing the whole world to self-realization. These things (let us say it with the deepest reverence) make him the unique genius in the realm of spiritual leadership.

II—CHRIST'S "MANY BRETHREN"

But it is upon the last words of St. Paul's phrase that I wish here to lay special emphasis. Jesus was the first-born "*among many brethren.*" These cannot be Gods: there is but one God. This is the fundamental teaching of the Bible. They cannot be demi-Gods. No such being has ever existed, and it is unthinkable to the logical modern mind. They must be human beings, men of flesh and blood. It is apparent, then, that Jesus believed that there would some day be many men sharing his view of life, his possibility of living in complete union with the Father—men whom he could call brothers, although realizing that it was only through his help that they could reach his level. And this encouraging verse is not an isolated statement. The Bible is full of the thought. The fourth Gospel says: "As many as received him, to them gave he power to become the sons of God."[1] Paul writes, "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."[2] And in another place we read: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him."[3] Listen also to the words of Jesus: "Be ye therefore perfect;"[4] and "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."[5] These verses truly represent the view of the New Testament itself, that there was nothing in Jesus' power which men might not reproduce.

But much more important than scores of proof texts is the essence of the Gospel itself. Let me venture on a modern paraphrase: "You men and women about me are children of an eternal beneficent Spirit whom I call Father. It was his will that you should be born with kinship to him; your spirit is in essence one with that of the Maker of the universe. I call upon you to turn from selfishness and sin and to cultivate your splendid birthright as sons of the Living God. Realize your potential oneness with him, and try to make the world worthy of its Maker. If you will only follow me by living the life of perfect love, you too can have the peace and the power which come from union with God." Such was the message of Jesus. Is it not part of its very warp and woof that his life was lived so that we might completely reflect and reproduce its spirit?

This, then, is the twofold teaching which every Christian should constantly keep before him. Jesus Christ first completely realized man's spiritual relationship to God; and, as a supplement, this unity may be shared by his disciples.

III—EFFECT ON OUR THOUGHT OF JESUS

Let us now turn to the effect of these views on our conception of Jesus.

There may be some who will wonder whether I am not denying the Trinity and the Divinity of Jesus Christ, and who will at first shudder at the thought of mere men approaching his perfect standard. But bear with me a moment. The doctrine of the Trinity is a great speculation of the Christian Church built up to explain a few New Testament texts, to provide for the richness of the life of God and for the unique manifestation of Jesus Christ. It is entirely compatible with the idea I am presenting. Jesus is the point of contact between humanity and the outgoing life of God. No theologian of high standing claims that the historical person Jesus of Nazareth was himself the second "person" of the Trinity. That would mean at least two Gods, which is unthinkable. He is rather the perfect embodiment in place and time of the active principle, the Logos

[1] John i. 12.
[2] Rom. viii. 16.
[3] I John iii. 2.
[4] Matt. v. 48.
[5] John xiv. 12.

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of God. That eternal Word is striving to-day to embody himself in your life and in mine as he did completely in the life of Jesus, but our selfishness prevents the completion of the process.

And so it is with the doctrine of the Divinity. This is not necessarily bound up with any theory of Jesus' birth, or with any inherited dogma regarding his person. When I speak of the Divinity, I mean that Jesus completely revealed the Father's spirit; that he perfectly showed the world the truth of man's kinship with God. In a word, that he is the Incarnation. Athanasius was right in insisting that Jesus Christ was of one substance with the Father, but there is no adequate New Testament reason for doubting that this is also true of the spirit of man. We have not so much thought of our Master in too exalted terms as we have thought of humanity as too limited in its possibilities. The difference between the Man of Galilee of the first century and the men of England and America in the nineteenth century, if I understand my Gospels aright, is not in inherent capacity to draw near God, but in the relative degree of realization of a latent power common to humanity. It is this that has created the uniqueness of Jesus.

Our metaphysical relationship to God and the metaphysical relationship of Jesus to God may well be the same—we are both sons, but one has completely realized his sonship, the other has only begun to grasp its full meaning. The one has been completely filled by the life of the eternal Spirit, and the result is the divine Jesus, the Incarnation—the others, you and I, have given God and the things of the spirit a meager welcome to our hearts. The result is inefficiency and selfishness. This is the great human travesty and tragedy. If the experience of Jesus is a repeatable experience, then he means more to me than he ever could if I believed that he must be forever in a different category. I grant that he *has been* unique in life and influence. I go further and say that he will seem more wonderful as the centuries pass, and if the millennium ever comes when all men are completely God-filled—that is, like Christ—*then* the uniqueness of Jesus of Nazareth will stand out more than ever. It will have been through him, through the "first-born," that the "many brethren" will have come to their own. Plato and Aristotle do not seem less as the centuries pass—they seem greater. It is largely because of them that men reach to satisfying thought in ethics and philosophy. The discovery of America does not seem less notable to us because we cross the ocean in 30,000-ton ships—rather it seems a more prodigious achievement as the years pass. So, infinitely more so, is it with the discovery of man's spiritual unity with God, and with the manifestation of it in a perfect life, itself the essence of the simplest and of the most profound philosophy.

The effect of the possible repeatability of the spiritual experience of Jesus is to exalt him, not to lower his diginity. It makes him more than ever the Saviour of humanity. Explorers may come afterwards and develop the land of the spirit, but the discoverer of its possibilities will always remain a unique figure in the world's history, one who cannot properly be grouped with Moses and Mohammed and Luther, except as sharers of the same divine inheritance.

We have found in recent years that many of the marvels of primitive Christianity—notably the so-called miracles of healing—may be repeated. In the Emmanuel Church clinic and elsewhere drunkards are cured, evil spirits in the form of nervous troubles are driven out, and the bedridden are made to walk, all by faith, as surely as these things happened in Palestine nineteen centuries ago. This has not made Jesus Christ less great; it has made him greater. He is the source of the new inspiration. In the same way is it not at least possible that he will be exalted as he never has been when men realize that in the twentieth century it is God's will that they reproduce his union with God—a union which, believe me, he yearned that we should share with him?

IV—EFFECT ON OURSELVES

I have tried to show that the teaching of the "many brethren" only exalts the Master. Let us now consider its influence on ourselves. Here is where its ethical value is shown. It may be made an

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inspiration, a compelling force, with us. We may actually, so the Gospel teaches, become like him, be made perfect, share completely his intimate experience of the Father's love, become full-grown men, reaching, as Paul says, "to the measure of the stature of the fullness of Christ." Does that not open up to us a splendid field for high endeavor—to try to be and to lead our people to be Christlike? If Jesus is held up to us, as was the custom of old, as the very God himself—rather than as the most perfect manifestation of God—if we preach that his purity is inimitable, that his feeling of unity with God cannot be repeated, then his temptations seem hollow, his prayers unnecessary. He becomes an unreal figure with little meaning for us. But if we feel, as frankly I feel, that the God to whom we pray is exactly the same God to whom he prayed, that Jesus is flesh of our flesh and blood of our blood, that temptation and difficulty and suffering were real to him, that there is no intimacy with the Father that he had which we cannot have, except always the profound difference between the discovery of a great secret and the repetition of the experience under the sure leadership of the discoverer; if we feel that he intended all humanity to realize perfect union with God, here or in the world beyond—*then* life becomes a thrilling opportunity for service.

I do not ask any one to change his views if they satisfy him, but to those who yearn for a living faith, and are not content with inherited interpretations, I hold out the inspiring ideal of the "many brethren." Is it not a positive help to know that we may truly and entirely share Jesus' experience of God? Our time is marked by great interest in ideal commonwealths, in the coming of the Kingdom of God, and for this we should be deeply thankful. But these are empty dreams if the *units* in the kingdom cannot be ideal, if men have not the actual possibility of real Christlikeness—not the halting half-way kind generally preached, but the same unity with God and the same perfect righteousness which our Saviour manifested.

When Jesus told us to be perfect, and to follow him, and assured us that "greater works than these shall ye do," I believe that he meant exactly what he said. The fact is that we have not valued half high enough our divine inheritance. We have estimated aright the broad gap between Jesus and ourselves in *achievement*, but have emphasized too much the difference in *potentiality*. We must not try to reduce Jesus to our level; that is impossible; but we should try to allow him to raise us to his level, believing this to be a divine possibility.

I am addressing men and women who for the most part stand for liberal tendencies in conservative communions. It is a good combination. Let us show our *conservativism* by being absolutely loyal to Jesus Christ as the "first-born," the only person known to history who has lived perfectly the God-filled life. Let us show our *liberalism* by increasing our faith in the divine possibilities of the common man, as is fitting in a democratic nation. Is there any way in which we may manifest greater love and respect for the Master than by holding up the thought of the repeatability of his experience of God?

In his undoubted divinity we may see our possible divinity.

In his undoubted incarnation we may see that we also may have God dwelling in us.

In his undoubted atonement we may see that we may be as he was "at one" with the Father.

In a word, let us by example and preaching go back of all councils and creeds to the simple, inspiring New Testament message that Jesus was indeed the "first-born," but the first-born "among many brethren."

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DIOXYDIAMIDOARSENOBENZOL

BY ALBERT R. LEDOUX, PH.D.

THE editors of The Outlook have asked me to write an article on Chemical Affinity, to explain in untechnical language how chemists first imagine and then create many of the substances that have become invaluable—even indispensable—in our daily life. It has seemed to me opportune to take dioxydiamidoarsenobenzol as an illustration of these processes.

When the evening edition of a New York newspaper, in its first issue of 1911, mentions among the great achievements of the past year the discovery of Dioxydiamidoarsenobenzol, and considers it as at least as important as that of the dictograph, the "walking wharf," and the perfection of Edison's new storage battery, we may assume that the new substance with the very long name is worthy of consideration by the readers of this magazine.

First, let us define our text: Chemical Affinity—synonymous with elective affinity—"is the force by which the atoms of bodies dissimilar unite, in certain definite proportions, to form a compound different from any of its constituents." The term "implies a property, inherent in the atoms, of selecting other atoms with which to unite." Thus says the Century Dictionary.

To illustrate: If to a solution of nitrate of silver we add common salt (sodium chloride), the silver always leaves its former associates in the silver nitrate and joins the chlorine of the sodium chloride, to form a new compound, silver chloride, the other constituents uniting to form sodium nitrate; in other words, the sodium and chlorine have greater affinity for each other than for their former partners.

Now, I must apologize to those readers who have not forgotten their college courses in chemistry for beginning at the beginning; and I must also bespeak the patience of others, for many are not so much interested in the narrative of a voyage over unknown seas as they are in the things the explorer discovered at its end.

When chemists first began critically to examine substances, they were perplexed by discovering that many containing the same elements were nevertheless so different in appearance and properties. One illustration will suffice here: Calomel and corrosive sublimate contain nothing but mercury and chlorine, though one is a beneficent drug and the other a deadly poison. The difference is only in the proportion of the two elements and the way they are bound together.

Later on, the chemists found that many substances had exactly the same percentage of each component element, yet were as different in character as they were in natural origin. The liquid benzene, which we will hereafter call by its more scientific name, benzol, and the gas acetylene, with which we may light our dwellings, each contains 92.31 per cent of carbon and 7.69 per cent of hydrogen.

Again, they found that some very different substances had not only the same percentage composition, but were identical in the ratio of the molecules of their constituent elements. For example, starch and cellulose, the latter being the chief substance in sawdust, are both $C_6H_{10}O_5$ (or at least in that ratio)—that is, both contain six atoms of carbon, ten of hydrogen, and five of oxygen, or multiples of these numbers. Such perplexities as these led to the wonderful discovery of the laws of valence and chemical affinity. Like all scientific "laws" (that of gravitation, for example), we only know them by their fruits, and cannot say more about them than that they serve as working hypotheses.

The chemist has found that every one of the sixty-odd elements so far recognized has a certain number of "hands" which it can stretch out to those of another element and with which it can grasp them; that when each has hold of another a compound is theoretically possible, and may be formed by some process or other, but that no compound can exist for more than an infinitesimal instant, if at all, unless all the hands have others to hold; in more scientific language, unless the quantivalence of each atom or mole-

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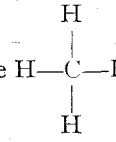
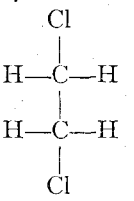
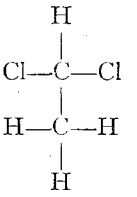
cule is satisfied. Most elements have only one, two, three, or four "hands," but some are exceptions and seem to exist with a dual personality, such as nitrogen, for example, which sometimes has three and sometimes five. I will not complicate this article by going more deeply into these apparent exceptions. Hydrogen has always one hand and is our standard, and the elements are "monads," "diads," "triads," etc., compared with hydrogen. Oxygen is a diad—two-handed. This quantivalence is usually illustrated thus: Monad, H—; Diad, —O—, etc. Now the chemist, mindful of his "law," says at once: "There cannot be a stable compound HO; that is, H—O—, because there would be one empty hand: but there can be a compound H—O—H; or, as usually written, H_2O." This is water, chemically the same in liquid or in vapor form. But the elements are capricious in one respect; while preferring to hold hands with a different element—I am almost tempted to say "of the opposite sex"—they will accommodate the chemist, if he does not transgress their "law," by sometimes allowing him to create compounds through joining one of their hands with that of another of their own name. So the chemist has first imagined and then produced "peroxide of hydrogen," H_2O_2, or H—O—O—H, a "satisfied" stable body. Not to multiply these elementary illustrations, let us confine ourselves to the carbon series henceforth.

Carbon has four hands under normal, usual conditions, and is depicted as ; so we can have  (CH_4), which is marsh gas, and O=C=O (CO_2), which is carbon dioxide, the "carbonic acid gas" one finds in effervescent waters, whether drawn from springs or from the soda fountain. But our obliging element, carbon, may even join hands with others of his brothers to give us a series of new compounds. For instance, introducing the element chlorine, symbol Cl (commonly a monad, except under provocation), we have two substances, each indicated by the formula $C_2H_4Cl_2$, each of the same percentage composition. One is commercially known as "Dutch oil," because discovered by Hollanders in 1795, and has been used as a local anæsthetic, especially in operations on the eye. The other is a light, volatile liquid, of no especial commercial value to-day. Below are their two formulas graphically depicted:

Ethylene Chloride.



Ethyledene Chloride.



In one the chlorines are each holding on to a different carbon; in the other the chlorines have hold of the same carbon. There are hundreds of these compounds, similar in composition, yet different in character because of the way they hold together.

The old division of chemistry under "Organic" and "Inorganic" heads has been abandoned; now the former is designated as the "chemistry of the carbon compounds."

One of the greatest steps in the advance of chemical research in the last century was the formulation of the hypothesis of the closed "ring." Thus it is called, though really a hexagon in diagram. Without this brilliant conception we could not have depicted graphically the mode of hanging together of the atoms in benzol, C_6H_6, because four times six are twenty-four hands belonging to six carbons, and we only have six hydrogen hands to satisfy them; nor could we have imagined the way to create the brilliant array of benzol derivatives, so valuable in medicine and indispensable in modern arts. Some of these derivatives might have been discovered by accident or random experiment: Saccharin, a substance three hundred times as sweet as sugar and used when sugar is prohibited for certain people, was discovered because a chemist, searching for a new dye, happened to put his finger in his mouth. Vanillin, the substance which gives the taste and odor to the vanilla bean, was first produced

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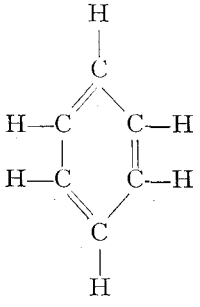
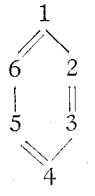
artificially in the laboratory of Berlin University, while I was there. Dr. Tiemann was trying to make another substance out of the sap extracted from the bark and sawdust of the fir tree, and noticed at a certain point the strong odor of vanilla. Imitation musk largely replaces the natural animal product; it was likewise discovered through its odor. But nearly all the benzol derivatives were first thought out as possibilities, and then created by old or newly devised methods. The closed, or benzol, ring is depicted thus:



Here each of the four hands of each carbon and the single hand of each hydrogen are "satisfied," and we have the explanation of how benzol, C_6H_6, can exist. Here was the starting-point from which the chemist has proceeded to create compounds never found in nature, and to reproduce others.

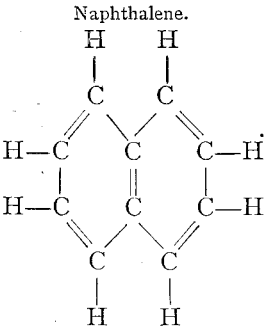
Let us depict the benzol hexagon again, and let us leave off the symbolic letters and number the angles each belonging to one carbon and to one hydrogen.



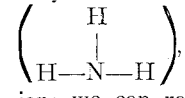
As hydrogen is a one-armed element—that is to say, a monad—the chemist knows that he can substitute some other monad for one of the hydrogens, or two for two, or six for all six, until he can produce C_6H_5Cl, or $C_6H_4Cl_2$, or $C_6H_3Cl_3$, and so on to C_6Cl_6. All these theoretical substitutions have been made. And now will the reader's patience permit me to go a step farther? We saw above that it made a difference as to whether the chlorines were attached to two separate carbons, or both to the same one. So here we may not only imagine the six chlorine compounds C_6H_5Cl to C_6Cl_6; but, in addition, another half-dozen, according to whether two chlorines are attached *consecutively*, as, at (say) points 1—2, or *alternately* at points 1—3, or three chlorines at 1—2—3, or at 1—3—5, etc. So here we have a dozen theoretically possible (and actually made) benzol chlorides.

And now, just one more necessary complication. We all know naphthalene, the so-called "tar-camphor" of the careful housewife, the odor of which perhaps pervaded our last year's winter suit when we got it out in the fall. This is a compound which looks simple as $C_{10}H_8$, but it is the result of a union of two benzol rings, thus:

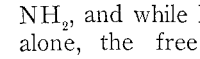
Naphthalene.



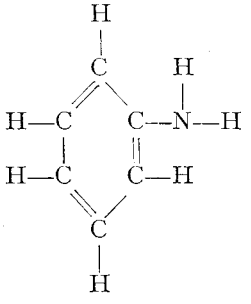
Now if we confine our thoughts to substituting our familiar chlorine for the eight hydrogens, we see at a glance that we may have many naphthalene chlorides. We remember that nitrogen may be a triad; NH_3 is ammonia



, with which we are familiar; we can remove one H and *imagine* NH_2, and while



cannot stand alone, the free hand may be joined to another free hand in a compound. This supposititious NH_2 is called "Amidogen." Amidobenzol is $C_6H_5(NH_2)$, graphically depicted as on the left. This is aniline, the mother of aniline dyes. Two NH_2 substitutes would give us diamidobenzol.



And now let us take a moment to summarize. It has been seen that chemical affinity is a very complex subject, and that some of the commonest substances are structurally very complicated—built up from atoms united by bonds. What I wished to make clear is this: that the properties of substances depend, not only on what elements they contain and their proportions, but also on the way in which the atoms grasp one another; and again upon their position relative to one another. The letters of the alphabet may

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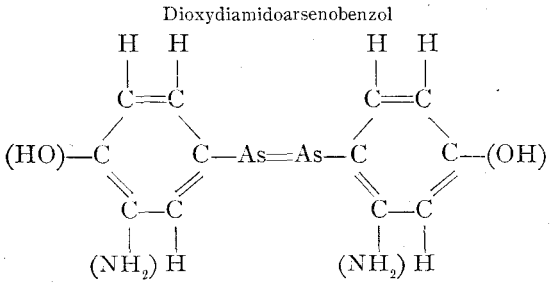
be put together to form many words of different meanings, and the change of position of a single letter makes a vast difference—"lair" and "liar," for instance. The typesetter once made the Superintendent of Education in New York City compliment certain teachers by referring to "their regularity" of attendance when he had written "the irregularity."

And now let us again consider the compound with the long name, dioxydiamidoarsenobenzol. It begins to mean something, does it not? We are now acquainted with amidobenzol, and see that the substance which we are studying is a diamidobenzol and that it presumably contains arsenic, in combination, and that it has an oxygen constituent; (the HO— compound that *can* exist in combination). As a matter of fact, here it is, "As" standing for arsenic:

Dioxydiamidoarsenobenzol



What is this compound, and why is it placed among the greatest discoveries of the year 1910? Well, it is a red dye, but its chief value is not that it is a dyestuff, but that it is the first specific ever found for one of the most terrible of the scourges known as "blood diseases." The aniline dyes were at first used only for their colorific effects; then the doctors, having adopted some other hydrocarbons as drugs, began to try certain dyes as medicines. It was found that a certain brilliant blue has a remarkable power to relieve pain; then that it is a cure for certain forms of malaria. Then a certain aniline red was found to cure a tropical disease affecting animals, and known as *mal de caderas;* then a green dye was found to relieve a certain African scourge, and another color was efficacious in "sleeping sickness." There are other similiar color cures for some of the most dangerous and heretofore incurable diseases, due to pernicious bacteria. Years ago it was found that certain bacteria could be stained by certain colors that would not stain others, so that when a solution containing millions of various microbes was examined under the microscope, if there were present any of the particular kind being searched for, they would instantly stand out to the vision if the solution had been subjected to the dye which colors this particular bacterium. German chemists, with their minds always in the attitude of an interrogation point, began to wonder what happens to the microbe when it is thus stained; whether, if it is so susceptible to a certain color, it would not be destroyed by an increased dose of the same. This was found to be the case, and it only needed one more step—to find a color that would kill a microbe and not at the same time injure the patient. For the blood disease that has been referred to above certain aniline derivatives were found to be more or less beneficial, but Professor Ehrlich, of Frankfort, calling to his aid certain other skilled chemists, began a series of experiments to see what *new* red dyes, then unknown, might be theoretically produced by the addition of various substances at one or another angle of the benzol, or amidobenzol, hexagon. The result was the new substance named above, which, when combined with a sodium salt, is popularly known as "606."

An indication of how the laws of chemical affinity and valence serve to point out a path to the chemist has been given above. He sees an H molecule that he would replace with something; a chance to add something here or to subtract something there; a possible union between groups, etc., etc. To explain in detail the methods of doing this would require too many pages of The Outlook. In many cases the manipulation is simple. One example will suffice. Imagine the benzol ring again, without depicting it; we remember the formula C_6H_6. If benzol is mixed with nitric acid and heated, we get nitrobenzol, $C_6H_5(NO_2)$. This is the oil of mirbane of commerce, a perfume which largely replaces that obtained from bitter almond oil. If the chemist

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wants to make aniline from his nitrobenzol, he heats the latter in a flask with a metal and hydrochloric acid. These are simple reactions. But to think out and actually to produce a complicated organic compound, and to predict what will be its properties when created, are achievements as interesting to the student and often as valuable to humanity as many that have changed the current of history or added to our knowledge of the geography of the earth.

BUSINESS ECONOMY [1]

BY HERBERT G. STOCKWELL

DRIVING along the main street of a small city in which he lived, a retired sugar magnate suddenly stopped his horse, handed the reins to a friend who sat beside him, jumped to the ground, and picked up a new red brick, which he placed in his carriage. He then resumed his seat and drove on.

"What are you going to do with that brick?" asked his friend.

"Take it home and add it to my pile for repairs when needed," replied the sugar magnate.

He explained further that it had been his habit for years to pick up good, serviceable bricks, either thrown away or dropped carelessly on the street; that during the course of a year the accumulated bricks saved him considerable outlay in repairs to the various properties owned by him.

"Besides, I hate to see any good material wasted," said he.

This incident aptly illustrates the saving tendency of the older business men as contrasted with many wasteful habits of the younger men. It is very rarely that we see a young business man preserve pieces of wrapping paper, nails, or twine received on packages during the course of business. The prevailing spirit seems to induce the thought that the preservation of such small incidental materials consumes time entirely out of proportion to the value of the thing saved; but, like all general rules, it is carried too far by many young men who perhaps could not employ their time to better advantage than in saving good, though minor, materials which would otherwise be lost.

TIME SAVING VS. MATERIALS SAVING

It is quite likely that the man who originated the thought that he could not afford to spend time on such matters found the principle correct as applied to himself; but, like all principles catering to indifference regarding details, the idea is too readily adopted by many young men who can ill afford its practice.

The maxim, "Penny wise, pound foolish," has been misunderstood, to the undoing of many brilliant young men. But aside from the mere question of the actual value involved in any specific incident of saving, the inculcation in the minds of all business men of the principles of economy as applied to all of their business acts is of extreme importance.

Young men are too ready to adopt what may be termed the vices of rich men and ignore the basic qualities upon which those men built success. When a man arrives at a state of affluence, he may readily, and without any appreciable loss, discard some of his economic principles as applied to minor details; but it may be noted with advantage that the men who are now in positions of prominence are thoroughly imbued with the spirit of economy, which they constantly practice, although there may be a sloughing off as to some of the minor details. Unfortunately, the exceptional incidents showing the neglect of smaller matters are taken by the young business man as evidences that all small savings may be disregarded.

Care is much harder to cultivate than

[1] The fourth of a series of five articles by Mr. Stockwell. Other articles will be found in The Outlook for January 14, February 11, and February 18.—THE EDITORS.

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carelessness, which, if not checked in time, crystallizes indifference to small economies all the way through business transactions. Many men possessing genius and push, who would otherwise be successful, through wasteful habits fail to gain the recognition to which they think they are entitled.

ECONOMY NOT NECESSARILY FRUGALITY

We have heard many tales of the almost miserly habits of some of our wealthy men. Such should not be selected as examples for study. The wealthy sugar magnate referred to in the incident of the brick was a very liberal spender of money in the comforts of his home and of his family. The idea is, not that a man must be stingy or miserly, but that he should not *allow anything to be wasted which can, with a reasonable exercise of effort, be saved.* Parsimony is mean and sordid; economy is admirable.

SAVING CONSIDERED AS PROFIT ON INVESTMENT

That the general tendency among young men in business is against, rather than towards, saving is shown in the life insurance statistics, wherein it is startlingly set forth that the man who does not acquire *the habit of putting some of his income away until he has reached the age of forty can rarely hope successfully to cultivate economical habits after that date.* What I wish to emphasize here is not merely the desirability of cultivating the thrifty habit in itself, but rather that the economical spirit as evidenced in small things permeates the entire business career of a man, often marking the successful man as distinguished from the failure.

Another illustration of the thought carried into smaller things is furnished in the example set by the president of a large National bank in Philadelphia who was sitting beside a young friend in a street car one day as the conductor came through to collect the fares. The young man handed out a five-cent piece, while the bank man carefully reached into an inner pocket and produced a ticket which he had purchased at the rate of six for twenty-five cents. As a gentle reproof to his young friend the bank man said:

"I buy these tickets because I do not know of any better-paying safe investment. I make twenty per cent on my investment of a quarter of a dollar."

The judgment evidenced by the president in this small matter is indicative of a fixed quality in the type of men who get along in business. Ripe judgment in important matters does not spring instantaneously into the mind. It must have humble beginnings and grow to maturity. The young man, to acquire fitness, must keep the critical eye of economy ever open, and never at any stage of progress allow it to become dulled. The men who have gained prominence in the industrial world study matters of economy very earnestly. They thoroughly understand the importance of exercising keen judgment in the use of materials, labor, expenses of selling merchandise and conducting the office, and last, but not least, the economy of their own time.

Perhaps one of the most noticeable forms of waste of time is seen in the routine employment and payment of the wages of employees. Lack of intelligent direction evidenced here, as compared with the careful estimate and inquiry concerning the purchase of machinery equipment, is startling. When machines are needed, every effort is made to obtain the tool exactly adapted to the purpose for which it is intended. When installed, it is watched with care; cleaned, oiled, and repaired with the conscious purpose of prolonging its life and usefulness.

With few exceptions, the money annually expended in the purchase of machinery in the aggregate constitutes a mere bagatelle compared with the annual pay-roll. Yet men are too often treated as a mass, while the machines receive special individual care. And how few employees are selected with regard to their special fitness for the jobs for which they are employed! What a vast amount of power is lost through carelessness in this respect!

UNECONOMICAL CLERKS

Let us look around the office or store and cast the critical eye of economy over the clerks. Where can we go to find better examples of unintelligently wasteful performance than in our bookkeepers? The inheritance of ages has fixed upon

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most bookkeepers unnecessary and wasteful habits which retard, instead of help, the business.

A credit insurance man, discussing with the proprietor of a mill the advantage of the protection afforded by his company, in order to ascertain the amount of premium on a proposed policy, asked the proprietor, "How much have your losses amounted to through bad debts during the past five years?" The mill-owner called his bookkeeper, to whom the question was repeated. He replied to the effect that it would take him some time to ascertain the amount, and he could not tell just how long it would take. He was set to work on the problem, and consumed a week in digging out the figures, which, if they had been intelligently placed on the books originally, would have been accessible with the expenditure of a few minutes only. Perhaps this seems an exaggerated case. If so, let any merchant or manufacturer who has not given considerable study to the bookkeeping of his office, test the condition of his own books by asking for some information of a vital nature and noting the time required by the bookkeeper to furnish the facts. There are exceptional offices where such matters have been economically planned; but I venture to say that many readers of this article will, if they try the experiment sincerely, find in their offices practical illustrations of the need for more economy.

The manager of a large office told me the other day that he was considering the organization of a school for his clerks in which efforts would be made to *teach them to think*. "I realize," said he, "that an immense amount of time could be saved if I could get my clerks actually to think about what they are doing and why they are doing it; whether what they are doing is necessary and whether their time can be better employed." The stimulation of the initial mental process in subordinates is one of the hardest problems of a business man. Like machines, the human body can be adapted to the performance of almost any regularly repeated motion. Such exercises of the muscles are spoken of as mechanical performances, many of them being learned so well that thought seems unnecessary. But men are different from machines in that with thought they will make fewer mistakes; without thought they may commit costly errors

FACTORY WASTE

A visit to the average manufacturing plant will fill one with the same sense of wasteful performance that he sees in the office. The eye of the master studying economy in the resources at his command will flash searching glances now here, now there, in the effort to discover wasteful effort which may be eliminated.

At one side of the elevator near the doorway in a large loom manufacturing plant stood a dray from which were being unloaded materials to be conveyed by the elevator to the floor above. Just beyond this truck two other drays stood idly awaiting their turn. "Why not knock out another door at the other side of the elevator and get those teams busy?" was suggested. The answer is typical of the result of crystallized custom: "We never thought of that," which, being interpreted into other language more signfiicant, means, "We have never brought the economical eye to bear upon that situation." This is only one illustration of thousands of opportunities for saving waste in time and material which constantly press closely around and upon the business man, who has but to open his critical eye to observe them.

A wealthy meat-packer said only recently that the profits in his beef business consist entirely in what he is able to save in materials formerly wasted. The small butcher throws away what the large butcher turns into money. The means employed by the latter could not be adopted by all small butchers, but the thought that waste may be eliminated and savings effected through intelligent study of materials such as are neglected by others is good enough for universal application.

In some lines of business high-priced chemists and engineers are employed for the specific purpose of finding cheaper substitutes for more costly materials and devising more economical processes.

MANY OPPORTUNITIES FOR EXERCISING ECONOMY

An illustration of the economy that can be effected by the rearrangement of machinery is furnished in an incident which occurred in a mill where long strips of

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cloth were required to be sewn in "triple-ply," the methods involving several different stitching processes, performed separately, one after the other, on different machines by different operators. A bright young foreman rearranged these stitching machines in tandem form so that the three operations can now be performed at the same time on the same cloth and a much larger amount of manufactured goods made immediately possible. The president of the company expressed his enthusiasm in the following words:

"I'll tell you that was a grand good thing! Each of the ninety girls in that room now takes home with her more money every week; but the best part of it is, she leaves us a much larger profit than we had before—so we are all happy."

EMPLOYERS HAVE NO RIGHT TO EXPECT BEST SERVICE WITHOUT PAYING FOR IT

What does the average business man do to extract the greatest amount of useful labor from his employees? Human beings are very much alike, so far as basic principles are concerned, in whatever station of life they may be placed. Let us take our own feelings, for instance. Are we conducting business purely as philanthropists? Or do we conduct our business or occupation largely in the hope or expectation of gain? How hard would we labor if the emolument derived should constitute but a mere living wage? Would we work ten, twelve, or eighteen hours a day at our business if we could extract no more than bread and butter out of it? The broader-minded business man can see that a *greater amount of profit* can be derived from intelligently directed and interested human machines than from any system in which a group of human beings is considered merely as a mass.

The idea of practical economy makes it necessary that there should be no waste in the acts of any employees. The greatest amount of service possible to extract should be obtained from the laborer. By putting him in a position whereby he can measure the value of his interested services in definite terms of money he will not only create a larger wage for himself but he will at the same time work a corresponding increase in the revenue to the manufacturer. This is not merely theoretical sociology. It is practical business economy.

THE NEW BOOKS

"Basset" is a "village chronicle" written with delicately wrought art by the author who signs herself S. G. Tallentyre, and whose best-known literary work is a Life of Voltaire—one of the most readable of biographies. "Basset" is slight and gently humorous, is not at all exciting, but has charm and atmosphere of a rare quality. It might well go on the same shelf with "Cranford." (Moffat, Yard & Co., New York. $1.50.)

Mr. H. G. Wells in his new novel (if novel it can be called) portrays as "The New Machiavelli" an English student of social conditions and political theories who enters Parliament, finds little hope in radicalism, Socialism, or the Liberal party, and becomes an out-and-out Tory in order to bring about social regeneration by authority and from the top down. At least this is how we understand his Machiavellian idea, which comes to nothing because of the breakdown of the statesman's personal relations with life and love. The book has traces of the author's unquestioned power to draw character and tell a story, but it is three parts political philosophy to one part of story. Moreover, the theorizing is by no means clear; nor is it, even to those closely concerned in England's political development, keenly interesting. (Duffield & Co., New York. $1.50.)

"One Way Out," by William Carleton, might be biography or it might be fiction: if biography, it is remarkably romantic; if fiction, remarkably realistic. We rather think that it is biography romanced. A young man, a clerk, with a wife and child, finds himself at thirty-eight out of a place and unable to find a new one. His experience and his fidelity do not compete with low-priced youth and inexperience. His Irish furnaceman asks for the fifteen dollars due him—an installment is due on the house he is building. This Irish immigrant is building a house, and the man he works for is out looking for a job. He goes home and tells his wife he has decided to emigrate. West? No! they have no money to go West. They will emigrate from their cottage in the suburbs to a tenement in the

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tenement-house region in the city. They sell their furniture, reserve enough to furnish a flat, and begin life anew. He is enough of an athlete to get a job at $1.50 a day digging on a subway. This is the gateway to the "One Way Out." How they walk in it and where it leads them the story tells. He finds that if they are sick—but happily they are freed from that calamity—they will receive the best care at the free dispensary and the hospital; that there is an excellent public chance for study for his boy in the Young Men's Christian Association classes; that though the boy's companions are not as genteel they are quite as virtuous as those he had before; that the Young Men's Christian Association furnishes both father and son, at a small price, with all the advantages of a club; that there is a great deal to learn from the fellow-workmen on his job; and that he can live as happily on one floor, with four rooms all told, as he did in the suburban cottage. The roof goes with his floor, and he converts it into a roof-garden. His wife proves a skillful manager, knows how to shop, resolves at any hazard to spend less than they earn, and does it. How the three lived on nine dollars a week and laid up one; what they had to eat and what they paid for it, article by article, is told in detail. How he struck up a bargain with a fellow-tenant, taught him English and learned from him Italian, and how by his superior knowledge and his better understanding of both things and men he made himself first a foreman and then a contractor; how he spent his Sundays and how his evenings; how he got nearer to his boy and a better appreciation of his wife; how, in short, an American may emigrate to America and do well if he is the right sort of man and has the right sort of wife—the last a very vital element in the whole business—this story tells. The course is perhaps a little too clear and the obstacles to success rather too few for actual life. But it is very interesting as a story and very instructive and inspiring as a biography, a very good specific for discouragement, and a very genuine inspiration to healthful, courageous living. (Small, Maynard & Co., Boston. $1.20.)

The ninth volume of the "Catholic Encyclopedia" maintains the general high character of preceding volumes, and, like them, is finely illustrated. That impartiality has not been fully realized by its profession to treat facts without fear or favor appears, as might be expected, in comparing its articles on Leo X and Luther. The latter is written from the standpoint of "the Devil's advocate," whose office in the Church is to cite whatever reasons can be alleged against a candidate for beatification or canonization. Leo's character is exhibited as "a remarkable mingling of good and bad traits;" in Luther's nothing good is recognized. The Church's case against Masonry is elaborately presented to the extent of eighteen pages, and deserves attention from those attached to its "mitigated form" in this country. The brief article on Lottery, like a former article on Gambling, is ethically objectionable. The author, a British Jesuit, holds that a lottery is not essentially immoral, if no fraud is involved, and "if there is some sort of proportion between the price of a ticket and the value of a chance." Objectionable also is the article on Lying, basing the rightfulness of a class of deviations from strict veracity on a hazy distinction between "wide mental reservations" that are lawful, and "strict mental reservations" that are unlawful. Ethical teachers generally abominate the Jesuits' allowance of mental reservation. For clearer thinking on this subject the first requisite is a sharp distinction between lying and deception. All lying is deception; not all deception is lying. Lying to him to whom the truth is due is always a breach of duty. But under the supreme law of benevolence deception often becomes an imperative duty for defense from criminals, rogues, and other foes of personal and public rights. This is clearly admitted by such standard authorities as Sidgwick and Martineau. (The Robert Appleton Company, New York. $6.)

The Bulé, or Assembly, the Cretan Legislature, seems only firmer than ever in its demand that the island be annexed to Greece. To take Crete from the Turk's nominal sovereignty and restore it to Greece would indeed be poetic justice, for the island was the cradle of Greek civilization. The story of Minos, the great Cretan lawgiver, has now been shown to be no mere myth. The archæological discoveries of the past forty years in Crete have certainly revolutionized our ideas both as to the antiquity and the level of that earliest European culture. Thus in its modern political significance Crete is an extremely interesting island, but its position is now seen to have been dominating with regard to those very early times before the first Olympiad, 776 B.C.—the date marking the beginning of the Greek histories written by historians as late as the middle of the last century. The stories of preceding ages, such as those of Dædalus and of the Dorian Conquest of the men of the Bronze Age, are now coming out of the mists which have surrounded them. With regard to the vital connection of Crete with those early epochs we have needed a publication to illuminate the mind both of the student and of the man-in-the-street. Such a publication is the "Sea Kings of Crete," by the Rev. James Baikie. The author's description may not be minute enough to satisfy archæologists. But he has well realized his object to give to the general reader a clear account of the investigations in Crete and to make their significance intelligible. The text is reinforced by a number of graphic illustrations. (The Macmillan Company, New York. $2.)

A new reference book of solid value to all who wish to follow American progress and to know the lines on which public activity is

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directed appears under the general title "The American Year Book: 1910." Representatives of over thirty technical, economic, and educational bodies have taken part in the work, and the whole field has been divided into departments in each of which a recognized expert takes direction of the treatment. The book aims not so much to collect statistics or to report bare events as to point out what is really new and significant in National, municipal, technical, educational, and industrial development. Thus, if we turn to the section dealing with Municipal Government, we find a complete statement of the new forms of city charters and municipal experiments, as well as the latest facts bearing on the important matter of franchises, an account of the development of city planning, and many other things which are actively under discussion at this time. Under the very full department of Public Finance we have discussions of budget-making, of tariff legislation, of the income tax amendment, the State inheritance tax, postal savings banks, savings bank insurance in Massachusetts, the Central Bank, reform in insurance methods, and not a few other matters of equally immediate relevance. The department dealing with Social Economy and Social Questions is also particularly full and valuable, and the same is true of that on Labor and Labor Legislation. We have named but a few out of the thirty-five departments into which the work is classified. What we have said will perhaps indicate that not merely occurrences but actual advances made are so presented as to make this a convenient work of reference for writers, students, and practical men. The arrangement, indexing, and chronology are all exceedingly well planned. We add the volume to our reference library with anticipation that it will prove of continuous service. (D. Appleton & Co., New York. $3.50.)

A need not till now found in our language as in some others is well supplied by the "Cyclopedia of Education," of which Dr. Paul Monroe, Professor of the History of Education in Teachers College, Columbia University, is the editor-in-chief. In the present immense and varied literature of education—a subject now looming larger than ever in the public mind—not teachers only, but the many who are either officially charged with, or attracted toward, an intelligent participation in the treatment of educational problems, are here furnished with the succinct and comprehensive information they require. This includes every aspect of education, whether theoretical or practical, every subject taught, every important method or device employed, the educational system of every American State and every foreign country, all the higher institutions of learning and research, and the great educators, ancient and modern. Here is found, not only the information required in a handy reference book of cyclopædic range, but also an assemblage of systematic treatises on every phase of the subject. What is needed in the mass of scattered and diverse material now accumulated is such standardizing and organizing of it as conduces to unity of educational theory and uniformity in educational practice. This, in brief, is the end in view proposed in the present work, of which the first volume has appeared. With Dr. Monroe are associated twelve departmental editors, each a specialist in his or her subject, and over a thousand individual contributors, American and foreign, Protestant, Catholic, and Jewish. (The Macmillan Company, New York. $5.)

"The Life of Friedrich Nietzsche" has been written by an admiring friend, M. Daniel Halévy, and translated by Mr. J. M. Hone. The Introduction to it is an appreciative critique of Nietzsche from the impartial pen of Mr. T. M. Kettle, M.P. This gives a clear and felicitous summary of the impressions which thoughtful readers derive from "that high poet and calamitous philosopher" whose duel with civilization lasted till his death in 1900. The Outlook regards Nietzsche's philosophy, and especially his ethics, as detestable, but embraces this opportunity to record a quite different opinion of his literary genius and art. He was undoubtedly a master of "edged and glittering speech." Whether its fascinations have brought his published works into wide demand, or whether, as some maintain, this is symptomatic of a moral perversity congenial to his anarchic egoism, is debatable. M. Halévy's portrait of his unsettled, restless, stormy life is pathetically human, and prompts to pity as much as to blame. (The Macmillan Company, New York. $2.50.)

A most valuable handbook for one who is at all interested in the solution of some distressing social problems is "Social Adjustment," by Dr. Scott Nearing, of the University of Pennsylvania. Its thesis is indisputable: Since normal life can be realized only as full opportunity is given for the development of capacity, it depends on securing a wholesome environment for each generation of children. A large part of the volume is given to a detailed exhibition of the social cost and loss of the abounding maladjustments that cripple and shorten life and its efficiency. The backwardness of American democracy, as compared with other civilized peoples, in abating such wastes and burdens is not glossed over, and the remedies in its hand, educational and legislative, are pointed out. The basis of reform is found in the public school system, through which "the most lasting impressions of social responsibility can be established." One may properly criticise Dr. Nearing's opinion that "the Christian ideal is leisure in a future world to play harps and sing songs." The Christian ideal is a philanthropy of a more constructive kind than the eleemosynary sort to which he refers. (The Macmillan Company, New York. $1.50.)

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LETTERS TO THE OUTLOOK

THE SEVENTEEN-YEAR LOCUST

I note in The Outlook of February 18 a communication from J. D. Hyatt concerning the cicada or "seventeen-year locust," in which he questions the knowledge of Mr. Jacob Riis upon the subject, and makes the following statement:

"A cicada, an insect not in the slightest degree related to the family of locusts, and not in any way injurious to vegetation of any kind."

Whether or not Mr. Riis has confused the popular name of locust with the scientific name *Locustidæ*, for the family which includes the grasshoppers and crickets, I cannot say, although it seems safe to assume that he knew what he was talking about in using the term "seventeen-year locust." But as to whether the insect known by that name (or, to be exact, *Cicada septimdecim*) is injurious or not I feel that Mr. Hyatt must be in error, as the following statements by recognized authorities would seem to show.

Professor J. B. Smith, Professor of Entomology, Rutgers College, Entomologist to the New Jersey Experiment Stations, State Entomologist of New Jersey, etc., says in "Our Insect Friends and Enemies:"

> A somewhat different type of injury is caused by some treehoppers and cicadas or harvest flies. These do little or no harm by direct feeding, but utilize the twigs and branches of the plants on which they live as places of deposit for their eggs in such a way as to kill or severely cripple them. Some of the treehoppers cut little slits in the twigs to receive their eggs, and these slits never heal. The tendency is rather to an enlargement of the scar, which permanently weakens the shoot and sooner or later causes a break. The chief sinner in this direction is the periodical cicada, better known as the "seventeen-year locust," and wherever and whenever that makes its appearance in numbers the tips of the forest trees in early fall show brown ends, as if a fire had passed over them. In such forests it means only a moderate pruning and no real injury to the trees; but in orchards, especially of young trees, injury is often severe, weakening the shoots and branches so that they break under a load of fruit. And these punctures also refuse to heal, and remain permanent sources of weakness, apt to result in a break at any time. I would never advise planting a nursery tree whose trunk had been used by cicadas for ovipositing.

Professor J. B. Comstock, head of the Department of Entomology of Cornell University, says in his "Manual for the Study of Insects:"

> The growing nymphs . . . drop to the ground and bury themselves in the earth. . . . They live by sucking the juices from the roots of trees.

Also this:

> The adult female lays her eggs in slits which she makes in the twigs of trees. Small fruit is sometimes injured in this way.

In "The Insect Book of the Nature Library" Dr. L. O. Howard, Chief of the Division of Entomology, United States Department of Agriculture, writes as follows:

> The eggs are laid in small twigs and branches which are pierced by the ovipositor, and in this way the insect does practically the only damage which it accomplishes. They occur in enormous swarms, and the weakening of the twigs, caused by the punctures, causes many of them to be broken off by the wind.

It is, of course, true that there are a great many insects that are of much greater economic importance than the cicada; but also it is undoubtedly outside the range of facts to assign to it no capacity at all for doing harm.

E. L. D. SEYMOUR.

Cornell University Club, New York City.

CHINESE WOMEN PHYSICIANS

I am sure that you wish The Outlook to be accurately served in regard to Oriental matters, and as a specific example I want to call your attention to your editorial comment on Dr. Yamei Kin. I am charmed to see you give such a fine description of her really great work and to find that you appreciate its significance, and this is the only point I would take exception to, but it seems an important one: "*She is the only Chinese woman* physician graduate of an American medical college." Let me call your attention to the following:

First, Dr. Hu-King-Eng is a graduate of the Women's Medical College of Philadelphia, and before that of the Baltimore Women's College (I think). She spent nine or ten years here, and has been located, I should say, ten years in Foochow, China. She is the head of a great hospital in the center of the walled city, the capital of the Fukien Province. She has the *entrée* to the highest official class, and has a standing second to no American doctor in that section of China.

Second, Dr. Ida Kahn is the head of a hospital in Nangchangfoo, the capital of the Kiangse Province, in central China. She is a graduate of the University of Michigan, 1896, and also of an American medical college. I am not sure, as I write offhand, whether it was the Philadelphia Women's Medical or not.

Third, Dr. Mary Stone, as she is called by her American friends. Stone is the literal translation of her Chinese name. She graduated with Dr. Kahn at the University of Michigan in 1896, and together with Dr. Kahn took her medical course, and they both returned to China after its completion in 1900. Dr. Stone is the head of a hospital in Kiukiang, four hundred and fifty miles up the Yangtze River, and treats about seventeen thousand patients a year.

Fourth, I might also speak of Dr. Li, a graduate of the Philadelphia Women's Medical College, who is located at Woocheng, in the Fukien Province, south of Foochow, where she is in charge of a hospital.

I might speak of others if time permitted; of Dr. Wong, who took her course at Toronto, and Dr. Tsao, who took her course at Philadelphia. These and other well-trained, efficient, and even brilliant Chinese

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women are devoting themselves, through the alleviation of suffering, to the great uplift work in China.

ROBERT E. LEWIS,
General Secretary.

Young Men's Christian Association,
Cleveland, Ohio.

SHALL THE PEOPLE ELECT THE SENATORS?

There is serious consideration of late as to the election of United States Senators by popular vote, and many favor it. Such matters surely should be discussed with open mind; yet until this change is argued out and decided upon, the presumption is for the century-old Constitutional method, despite abuses. In that connection several questions arise:

I. In case the people elect the Senators as well as the Representatives in the Federal Congress, the elections would probably be held on the same days, even for different terms of service, and would immediately reflect the temporary state of the public mind on matters in agitation; indeed, that seems to be the prime motive for the change, to render the Senate "more responsive to popular feeling." What, then, would become of the bicameral guard against hasty legislation—the tempering of the tea to practical use by pouring it from the hot cup to the cool saucer, as Washington put it to the more democratic Jefferson? Or are we to go backwards, and finally recur to the single-chamber model of the English Long Parliament and the French National Assembly of Revolutionary memories?

II. If the people at large elect two United States Senators for each State, would not the Senators represent the population rather than those members of the Federal Union known as States, with their several separate governmental establishments? And if so, why should Delaware, entitled by its population to one Representative in the lower house of Congress, have two Senators, when New York, with its millions of people and forty-seven Representatives, would have no more? Would that not be a fundamental nullification of the "Union of States"? What is the "Federal Union"?

III. If the people of the United States, in their related capacity as citizens of the several States, are unable or unwilling now to elect representatives to their State Legislatures honest enough to carry out their sentiments in choosing United States Senators to represent their States, what change in human nature will make the same people more capable and careful and faithful when charged also with the duty of electing their Senators by direct vote?

There is, too truly, much in the conditions of both State and Federal legislation to demand reformatory changes of some kind; but whether these are best to be found in breaking up the very contrivances of our political machinery that have justly received the plaudits of the wise of all nations is a fair question. If each individual man of "the people" would reform *himself*, and see to it that his present political duties are fulfilled, legislative dishonesties would become impossible. Who brings about the election of the unfit? The stay-at-home voter. Who breed corruptions in the land? The bribers *and the bribed*. Is it to be supposed that the shrewd political bosses of the packed primary and the slated convention could not control an election referred broadly to "the people"? Look at Adams County, Ohio! Are we going to better things by making Adams County's sale of votes easier, and more widely and directly applicable to the important selection of United States Senators?

At all events, is it not worth while to take many a good look before the leap into gravely questionable changes?

JOHN R. HOWARD.

Montclair, New Jersey.

TEACH THE PEOPLE OF INDIA TO WORK

[Mr. Churchill, the writer of the following letter, has been engaged in work of an unusual and valuable kind in India. Industrial education for the people of India is exactly what is most needed there, and the beginning made certainly deserves to be extended and to receive substantial support. It has had support to some extent not only from the Indian Government, but from well-to-do Hindus, Mohammedans, and even Parsis. The possibilities of public service for India and its people in this direction are wide and urgent. Mr. Churchill is cordially indorsed by Dr. Hume, whose name is familiar to our readers; by the American Board; President King, of Oberlin; President Thwing, of the Western Reserve College; Lord Lamington, ex-Governor of Bombay; and others who know the needs of India. His personal qualifications are unquestionably excellent for the undertaking, and that undertaking is in itself evidently worth careful study and approval.—THE EDITORS.]

Ten years ago the "famine of 1900" in India killed more than a million people. The number of young people thus thrown on to philanthropic institutions was appalling. Up to that time, with a few exceptions, such institutions were principally Christian missions and the great "Famine Relief Stations" of Government, which latter of course did not pretend to do more than furnish work at bare existence wages. Mission schools have been for three-quarters of a century mostly of an academic character. Booker Washington once said of the American Negro that one trouble with him was that he looked at education as a device for escaping work. By that I suppose he meant academic education. Such a statement is more true of the average East Indian in our mission schools to-day in the regions that have been affected by famine than it is of the average American Negro, for reasons

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which we are coming more and more to understand and for which we are finding remedies. A few brilliant efforts were made here and there in the latter part of the nineteenth century by missionaries and Government to plant industrial schools. Public funds were scarce. Public officers saw the need, and raised funds and planted a few Government industrial schools in the cities, which were taken advantage of mostly by high-caste students. High-caste natives are as different from low caste as whites are from blacks. Government gave grants-in-aid to any who maintained a Government standard. The standard was set by the Government industrial schools, the inspiring motive of whose founders seems to have been the preservation of Indian art and the culture to be gained by manual courses rather than training for common service. The manual training thus standardized has been copied largely by mission schools. Experience born of the hope that this kind of training would give a means of self-support to pupils, and since 1900 to famine orphans, has been discouraging.

The most conspicuous attempt in the Bombay Presidency to change this condition of things among mission schools was made by the Rev. R. A. Hume, D.D., and some of his colleagues, when he raised a small fund and hunted up two industrial men, of whom I am one, and got his mission and the American Board to invite us to India to attack the problem. Government has since secured the other man for its service, as his funds were low. I am afraid they will get me also unless I can raise the funds necessary to put this movement on its feet. I have hung to it for nine years. Government turned down our application for grants the first three years in succession. The work was too crude. It did not come up to the standard set by the schools of arts. Then a little factory was secretly started by natives in the city of Ahmednagar, where our handlooms and methods were used, and where our pupils afterward were employed. We discovered it, but kept still, watching for results. Then Government discovered it through its Revenue Department. Their officers came and took a look at us; not the education inspectors, but the Governor—Lord Lamington—his secretary, two members of Council, collectors, etc. We now get regular grants of one-half current expenses from Government. Two years ago we received a promise of $20,000 from Government for developing hand-weaving machinery and methods. About half of this has been received already.

Government cannot found Christian schools; it can only help them on equal terms with Hindu and Mohammedan or other sectarian schools. Its own schools are therefore non-religious. The result is a condition recently deplored by the Director of Public Instruction of the Bombay Presidency in a public speech. He is not "pious" either. He believes that a good Hindu school would be ever so much better than a school without religious instruction. I agree with him. If Christian people want India to see by the light of Christianity, they must for a long time yet support in that country Christian institutions where something is done besides singing hymns to blacks under palms.

Apparently our poorly supported attempt to teach hand-weaving as a trade was the best there was in the direction of independent self-support. Before we were heard from, the Bombay Government received instructions from Simla to develop hand-weaving, the second industry of India (agriculture is first). They looked over the situation, called those interested in the subject to various conferences, and selected us to be the medium of their first attempts to improve the industry, as we seemed to have made the most progress.

Now we want $100,000. We need it to locate suitably our existing experimental plant where we study the problems, improve the looms and methods, and make our work more efficient. We need more room and a competent staff for our first successful effort, the hand-weaving school. Its highest-paid man gets $10 per month. He is just about worth it. We must have some good men.

We must locate close to at least five hundred acres of available farm land, where we can start a department of agriculture. Here we shall learn and teach how to raise crops—good stomach-filling crops. If we find our pupil ought to make his own plow, he must learn that. If he ought to learn how to get and use an American plow, he must be taught that.

If the thing in the way of his getting what he is after—*i.e.*, a crop that will support him—is lack of schooling or skill or implements, he must be taught how to get them and raise a *crop*. For a farmer *the crop's the thing*.

We propose to apply the same principles to the teaching of the building trades. A boy must learn actually to produce what he and his neighbors live in and make use of.

It needs to be emphasized that we do not claim to have discovered a cure-all for the ills of India like some patent medicine the label of which diagnoses the disease and the contents of which cure it. The unique feature of our work is its experimental department—now supported by Government—which is a research laboratory with a charter to "do anything" (as I put it when applying to Government for a grant) which in our opinion will help to accomplish the result of getting a pupil to support himself by his trade, to fit an education to him and to fit him for his life. Not to turn a pupil adrift, assuming our work done, as soon as we have taught him to ply the shuttle, for example, but to watch him to see if he turns his skill to good use—whether that particular training met the case—whether his success or his failure can be laid to us.

The scientific method of guiding the hand which is extended, in the spirit of the Good Samaritan, to these lowly people is as sure of

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success as was the search for a cure for the black plague and white plague and yellow fever when men of the right spirit and training and funds went at it.

When our "Christian" communities in India have learned how to raise the food they eat as their Hindu neighbors do, to build the houses they live in and weave the clothing they wear as their Hindu, Mohammedan, and Parsi neighbors do, they will constitute a soil the cultivation of which will bear fruit in Christian citizenship.

D. C. CHURCHILL.

287 Fourth Avenue, New York.

NEW IDEAS ABOUT THE SUNDAY-SCHOOL

I have read with much interest the recent strictures in The Outlook upon the modern American Protestant Sunday-school. I believe Dr. Abbott's criticism of the results achieved by these schools to be merited. It does little good, however, to arraign for its inefficiency an institution, admittedly of high potential usefulness, unless one suggest feasible methods of improvement. I would suggest, as a practicable, and, it is believed, the only practicable, remedy for the evils complained of, the professionalization and standardization of these schools after the manner of our best public and private secular schools of to-day. The subject-matter of the Sunday-school is just as definite and teachable a body of knowledge as that with which the secular schools have to do. With the practice of family worship falling rapidly into decay, and with the transformation of the entire family atmosphere from the highly ethical and religious character which it formerly possessed to one of business and social preoccupation, where, if not in the Sunday-school, is the child of the modern American family to receive its religious instruction and inclination? And why should instruction and formative influence in so important a matter as religion be left to such a hit-or-miss, happy-go-lucky instrumentality as the modern Sunday-school, which relies for its teachers upon volunteers meagerly instructed, as a rule, in the subject-matter to be taught and entirely untrained in the methods of instruction to be employed? Were the modern secular school to be conducted in the same haphazard fashion, it would soon lose three-fourths of its efficiency, and, in like degree, the confidence of its patrons. Why should not our so-called religious colleges maintain generally, as a few do already, normal Bible departments for the training of Sunday-school teachers, as our State universities and normal schools maintain departments for the training of teachers in our public schools? And why should not the same sort of tests be employed in the one case as in the other for determining the educational and professional qualifications of prospective teachers, as well as for the promotion and graduation of pupils? Why, too, should not Sunday-school teachers receive as liberal a scale of compensation for their services as does the secular school-teacher? They might appropriately be paid on a more liberal scale even, as being less constantly employed, although the plan proposed would doubtless result in the teachers in secular schools being generally employed as teachers in the Sunday-schools as well. It may be argued that it would be impossible to provide funds for a salaried Sunday-school teaching force, but this is to admit at once the inferior importance of religious education as compared with secular. Society has long taken the ground that the latter is so important that it must be provided at any cost even for the child of the propertyless citizen.

In Germany an average of approximately seven per cent of the curriculum of secondary schools and a considerably larger per cent of the curriculum of elementary schools is devoted to "religion." And the German boys and girls, like those of many another European country, learn their religion just as thoroughly as they do their Latin or history, as a part of their daily task in school, at the hands of the local pastor or priest, who is invariably a university graduate and a government employee. With Church and State separate in the United States, this arrangement is, of course, impossible here. All the more reason, therefore, for placing our Sunday-schools, on to which the responsibility for this work is thrown, upon the same standards of efficiency, both as regards teachers and pupils, as those which prevail in the case of our secular schools. The difficulties of such professionalization and standardization are not inherently greater in the case of the former class of schools than they were originally in the case of the latter. For a wealthy city church to pay its pastor $10,000 to $15,000 a year for two sermons a week of twenty-five minutes each and a brief talk at the Wednesday evening prayer-meeting, while spending nothing upon the religious training of its young people, at the most impressionable period of life, beyond a few dollars for singing-books, charts, and lesson papers, is unpedagogical, to say the least. One thing is sure: present methods are not securing satisfactory results. While our secular schools are constantly growing better, our Sunday-schools, as judged by their product, are constantly growing poorer. Is it worth while to continue in the Sunday-schools methods which were long ago condemned and rejected in our secular schools?

Pasadena, California. W. M.

RED ENGINES

In your issue of December 17 the Spectator says, in his great wisdom, "Who ever saw a red engine on a real railway?" If he had been in Pittsburgh about 1870 he would have seen *every* engine on the Pittsburgh and Cleveland Railroad a bright red. J. R.

Asheville, North Carolina.

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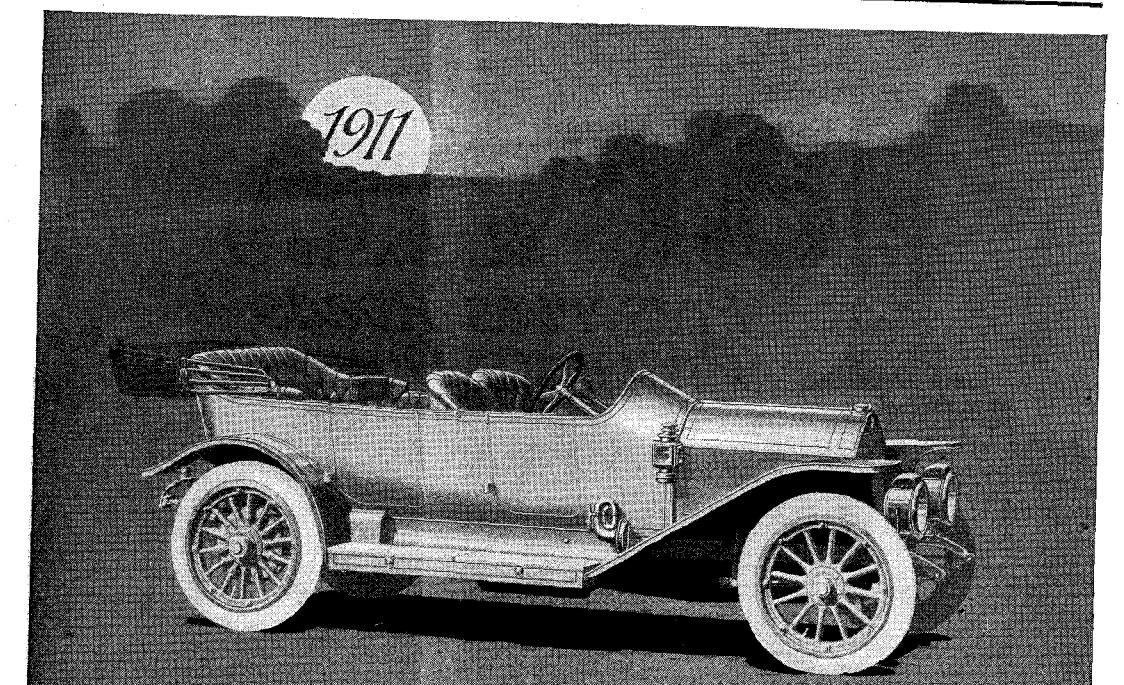

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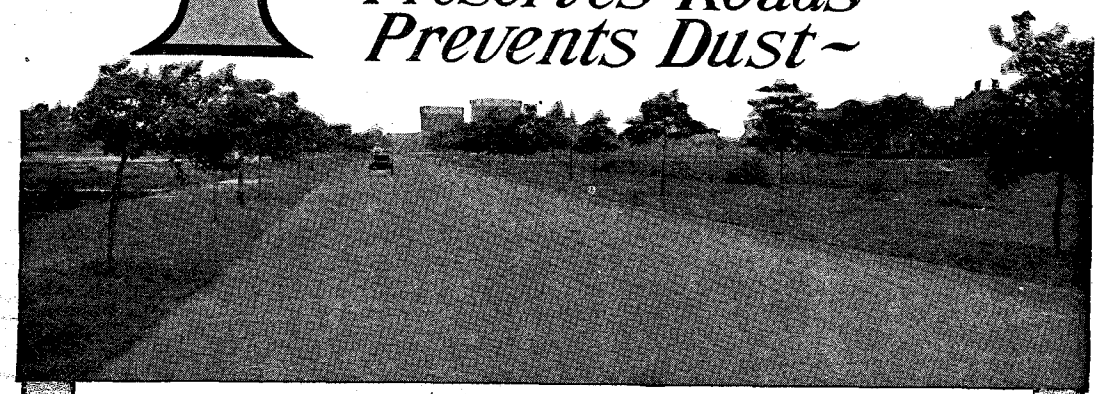

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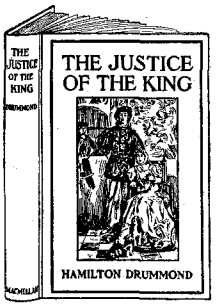

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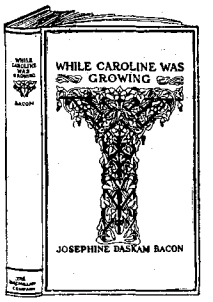

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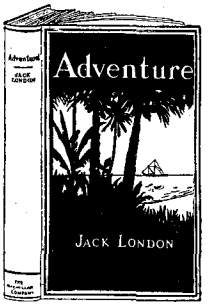

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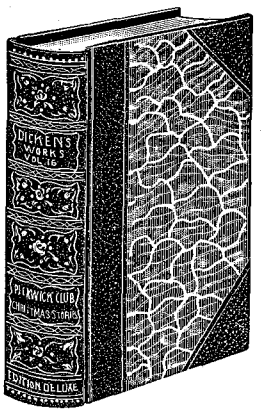

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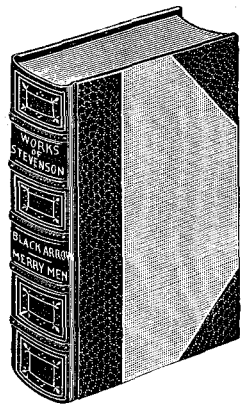

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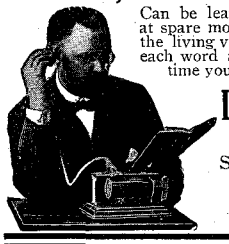

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